



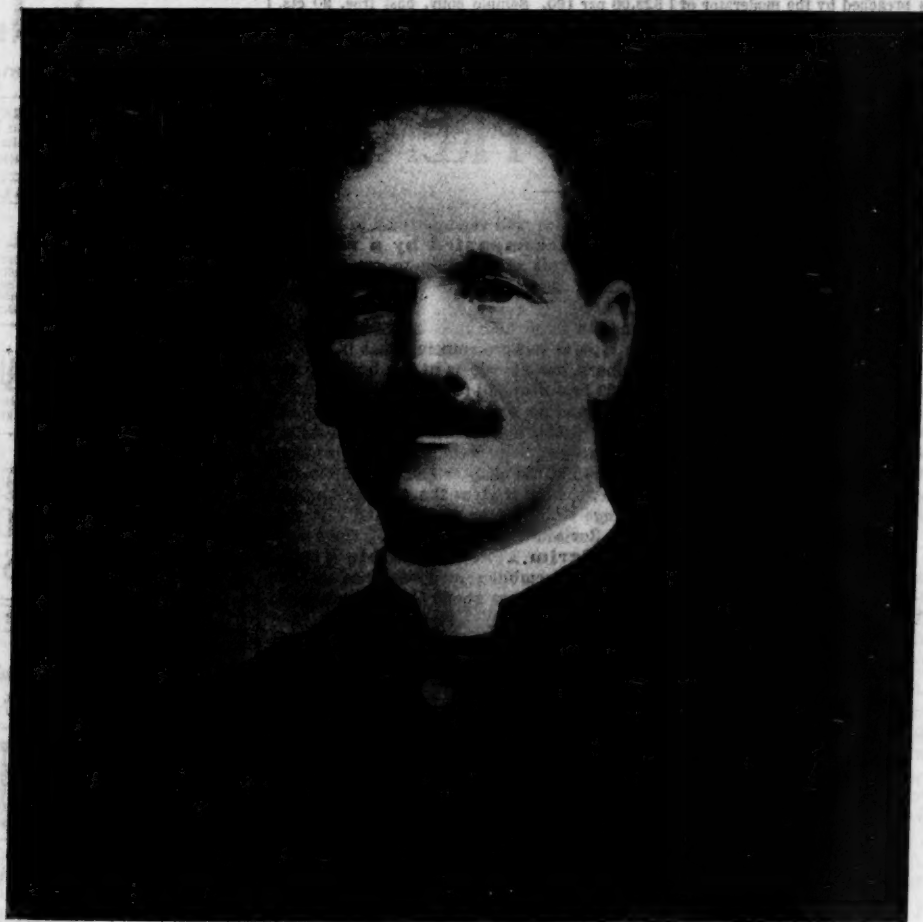
Henry van Dyke, Ralph Connor and Dr. Munger contribute to this issue

THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 42



Photograph by

JOSEPH H. GEORGE
President of Chicago Seminary

W. H. W. Jones

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A New Element in New York Congregationalism

The persecution of Finland by the czar is making itself felt in America. As a natural result of his oppressive measures large numbers of Finns are leaving their native country for America, the land of liberty and of opportunity.

The Finns are divided, first as to language, some using the Swedish tongue and others the Finnish proper. These languages are as unlike as English and German. The people are divided again, like the Swedes and Germans, into adherents to the Lutheran Church, and those who believe in some form of free, Evangelical and more deeply spiritual life.

Of those who speak Finnish, there are said to be over 7,000 already in Greater New York. They impress one as industrious, temperate and reverent.

An event of more than local interest was the holding of an ecclesiastical council, Oct. 7, in a small upper room at Park Avenue and 129th Street, which had been used by a group of these people for several months as a meeting place for public worship. The council was called to extend recognition and fellowship to the church of 65 members which had already been organized, and to ordain and install as pastor Rev. Gustavus Blomgren, who recently came to New York to lead this enterprise. A lawyer in his native country, able to speak five languages, converted in middle life, like Matthew, he forsook all and followed Christ. After eight years of service as colporteur and lay preacher, under the auspices of the British and Foreign Bible Society, and being highly commended to Christians here, he came to America at the age of 54 to care for Finnish pilgrims who had preceded him.

This is the fifth Finnish-speaking Congregational church which has been formed in America. Others are in Fitchburg and Quincy, Mass., and Conneaut and Ashtabula, O.

The sermon was preached by the moderator of the council, Rev. H. M. Brown, and the ordaining prayer was offered by the scribe, Rev. J. W. Cool.

F. B. M.

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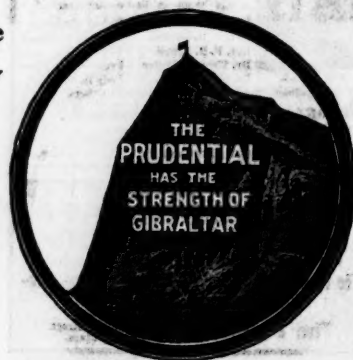
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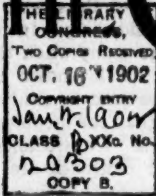


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THE CONGREGATIONALIST

Saturday
18 October 1902



and Christian World

Volume LXXXVII
Number 42

Let the Good Work Go On

We referred last week to the success of the new "pastors' plan" for obtaining new subscriptions for *The Congregationalist*. The friends of the paper are evidently interested to see that the good work goes on and that the 5,000 mark is reached. Churches which the past week have sent in large additions are at Portland, Me., Biddeford, Me., West Bloomfield, N. Y., Providence (Highland), R. I., Rodman, N. Y., Wakefield, Mass., Stoneham, Mass., and Needham, Mass. One pastor says: "Your special representative is tactful and his presence with us was an inspiration and a joy. I trust he may return at some future date, and believe we will find it easy to double our club."

Event and Comment

Our Portrait A noteworthy event in Chicago Congregational circles this week is the inauguration of Rev. Joseph Henry George, D. D., as president of the theological seminary. We are glad to make him better known to the denomination at large by presenting his picture on our cover. And yet his persistent and fruitful labors in various Congregational fields have already secured for him the respect and admiration of many. Born, reared and educated in Ontario, Canada, his first pastorate on this side the line was with the First Church in St. Louis, which after six useful years he relinquished at the urgent call of the Congregational College of Montreal. To the duties of its principalship he gave himself without stint, and during his administration several endowments were obtained and the number of students more than doubled. When Chicago began its search for a worthy successor to President Fisk, it turned naturally to Principal George, and in him it seems to have found an ideal man for the position. He has dignity, urbanity, good judgment, devotion to his work and a large conception of the function of a school of theology in these modern days.

The A. M. A. at New London If the meeting of the American Missionary Association at New London next week shall approximate in numbers and enthusiasm its last meeting in this section—that at Springfield two years ago—a notable success will be scored. A New England environment seems particularly appropriate to an anniversary of this society, and doubtless the good people in our churches, who have for years been the backbone of the movement, will rally in considerable numbers. New London is an interesting city from the historical and scenic point of view and its Congregationalism has always been of the sturdy and liberal type. The Otis legacy of a million dollars to the American Board came from a deacon of the First Church, while the late ex-Mayor Harris, one of

the deacons of the Second Church, was the donor of a hundred thousand dollars to the Doshisha University in Japan. The program includes a sermon by Rev. C. E. Jefferson, D. D., and addresses by Drs. Bradford and Dewey and Mr. Talcott Williams of the *Philadelphia Press*. The new president of the association, Dr. Gladden, will doubtless contribute weighty words. Particularly timely, in view of this anniversary, is our broadside this week, which brings to view the many-sided activities of the association in fields ranging from Alaska to Porto Rico. To curtail its beneficence today means loss to many noble institutions. The watchword at New London ought not to be retrenchment, but advance.

An Object Lesson in Christianity

What a demonstration of the fact that the law of Christ is the only law for industrial life we are having during these days of stress and strain! It may be worth while to be scant of fuel for a few weeks in order that the truth may be borne home to men who would not learn the lesson otherwise. People have conceived of religion too often as an affair for the sick room and the deathbed, as an interest with which women and children only should concern themselves. But lo! we are realizing that our boasted industrial order cannot longer cohere, that our mines cannot be worked, our railroads run, our factories operated, unless all parties concerned have regard to the rights and the welfare of those with whom they are associated. Every great movement at the heart of which are selfishness and greed is bound to come to grief. It may crash against an opposing movement of the same selfish character. But in due time both will go down before the advancing purposes of Almighty God, who designs that all his children shall live and labor together in harmony and mutual service. The Christian Church has been teaching this truth for nineteen hundred years. Its members, to be sure, have not always adorned the doctrine, but it again reiterates the great law of its master. If its witness to the truth be insufficient the course of events in these serious days is convincing society at large that the way of Christ is the only way to peace.

Disappointed Churches and Ministers

During this present year four prominent Congregational churches in Boston and its vicinity have forced their pastors to resign. All these ministers had been diligently sought for, called with enthusiasm, regarded as exceptionally able and well fitted for their fields, installed by councils with the expectation that their work would prosper.

Their pastorates have closed with great disappointment and not a little bitter feeling. So many events of this sort within a few months call for serious consideration as to whether something is not wrong with the churches, something which can be discovered and remedied by their meeting together in a prayerful spirit for examination of their condition. It must be confessed that such unfortunate events as these are not peculiar to the neighborhood of Boston. They discourage the churches, hinder young men from entering the ministry and leave a disagreeable impression on the community, which is greatly extended by the discussion of the troubles in the daily press. Probably every published affair of this nature results in a considerable increase of non-churchgoing people. These conditions call for earnest inquiry by ministers and churches as to their causes and how they can be removed. Such inquiry is not likely to be made with advantage if it is confined to those now excited by controversy or sore because of recent trouble. It is a burden laid on all the churches and should be discussed frankly in their conferences and associations.

Men Who Are Wanted The dearth of the right men for certain important positions is as noticeable as the abundance of applicants. We judge that the trustees of the United Society of Christian Endeavor are not finding it an easy task to select the successor to John Willis Baer in the secretaryship of the movement. The *Christian Endeavor World* says that there have been many applicants, but intimates that a great number of considerations enter into the decision of the question. No doubt the denominational affiliations of the man to be chosen are one important element in the case, inasmuch as it would hardly seem wise policy to select a Congregationalist when Dr. Clark, Treasurer Shaw and others prominent in the society are such prominent Congregationalists—though we must confess that they are the kind of Congregationalists that have strong tendencies toward Christianity. For months the advisory committee of nine, authorized by the last National Council, has been searching for a man to represent our six benevolent societies in devising plans whereby more money can be raised for them all. Several prominent city churches continue to be in search of leaders, and we know of at least one strong church in a Western city which has been diligently looking for an assistant pastor for a good many weeks and thus far without success. All this goes to show, as Mr. Mott said in addressing a great gathering of young men at Harvard last week, "What we need is

more man rather than more men." The colleges and the churches are not producing enough exceptionally efficient men today to meet the demands of aggressive Christianity.

Massachusetts Sunday Schools

The Sunday School Convention at Springfield last week was hopeful and inspiring beyond any of its predecessors, as the report on another page shows. It was in encouraging contrast with the Denver Convention last June in its spirit and outlook. Its number of delegates was much larger, reaching about 2,500; its consideration of Bible study was intelligent and reasonable and its face seemed to be toward the future. It urged special instruction in theological seminaries in the art of Bible teaching, definite efforts to bring pupils to decision to devote themselves to the service of Christ, the study of the Bible in public schools solely as the greatest masterpiece of literature, the systematic and prayerful reading of the Bible in homes under parental leadership and the instruction of the young in the work of Christian missions. The association is out of debt, almost for the first time in its history. It has devoted and able leaders and shows results worthy of the efforts it is making. Massachusetts, we believe, is more thoroughly organized for Sunday school work than any other state in the Union.

Fifty Fruitful Years

Last week's celebration in Toronto of the fiftieth anniversary of Prin. William Caven's ordination as a minister was a merited recognition of a long and eminent career. In contemporaneous Canadian ecclesiastical life there are few such clear-cut, forceful and influential personalities as Dr. Caven. He ought to be heard more frequently on this side the border. Whenever he does speak, as at the International Y. M. C. A. Jubilee last year, he has a positive and helpful message. Dr. Caven is a notable representative of the old-time Scotch thinker, reasonably responsive to modern trends and points of view. He received as a youth the impress of Chalmers, Candlish and other leaders of the Disruption. He came to this country in 1847, and has helped more than perhaps any other one man to shape Canadian Presbyterianism and to make it comprehensive and efficient. For nearly thirty years he has been principal of Knox College, where many Canadian Presbyterian ministers received their training. Like Principal Rainy of Edinburgh, he has had a large share in the practical concerns of his church, while his broad Christian sympathies have made him admired of all denominations. Interviewed recently by the *Westminster*, he uttered these wise words about the Higher Criticism: "For myself, I am neither over-alarmed nor alarmed. The permanent contributions of criticism are not as great as some suppose, nor will its effects be as hurtful as some fear. Beyond all question the method of the Higher Criticism is right." His is a cheerful outlook upon life, as these words prove: "My faith in God and in Christ, my reading of history and my understanding of the significant facts of life today make it impossible for me to be unhelpful. I could

not be a pessimist." We join with his hosts of friends in congratulating Principal Caven on his half-century of Christian service.

A Distinguished English Clergyman

Canon George Rawlinson, who died in Canterbury, Eng., Oct. 5, at the age of eighty-nine, must be added to the large number of modern scholars and intellectual leaders who have reached a good old age and continued active and influential to the last. He is best known by his works in Oriental and ancient history. Born of an old Oxfordshire family and a successful scholar at the university, he began his literary work by publishing what is still the standard annotated English translation of Herodotus. Then followed *The Five Great Monarchies of the Ancient World*, succeeded in turn by histories of Parthia, the Sassanian Empire, Phœnicia and Egypt. His Bampton Lectures were upon the historical evidences of the truth of the Bible. Much of his work was done in collaboration with his brother, Sir Henry Rawlinson, a distinguished soldier and student whose life he afterwards wrote. He was a large contributor to the *Encyclopedia Britannica*, the Bible dictionaries and other works of reference. For thirty years he has been a canon of Canterbury Cathedral. A man of affairs as well as a scholar, he was a fine example of the best type of English scholarly clergymen.

Whence Lutheran Uniformity

The *Lutheran* replies to our recent query respecting the unaltered orthodoxy of the professors in the theological seminaries of that church. We asked for an explanation of the asserted ability of the Lutherans, scholars and teachers, in this country to resist influences which have been operative in Germany. At last the *Lutheran* explains thus: "Briefly, an unequivocal creedal subscription, to which these seminaries stand pledged. We know of no Lutheran seminary in this country that would not dismiss any professor who should promulgate doctrines seriously at variance with the teachings of the Augsburg Confession." So far, so good. But how is it that neither trustees of these seminaries, teachers in them, or graduates from them move for revision of the "unequivocal creed subscription," or if they do so move, how is rejection of the same kept from being a matter of division among the churches? We are not asking these questions in a captious spirit. Apparently Lutheranism in this country is exempt from forces which are making life in other Christian bodies, here and in Europe, a somewhat less idyllic and paradisiac affair than it seems to be with the constituency the *Lutheran* represents. There are many local churches, seminaries, denominations that would like to learn the secret, which Lutheranism in this country has apparently, of resisting a zeitgeist, and of being all of one mind—no conservatives, no progressives.

Sources of Revenue for the Churches

The missionary magazines are full of accounts of efforts to raise money to support schools, to send laborers to mission fields at home and

abroad and to pay debts of churches. The resources of congregations are said to be exhausted often in raising a few hundred dollars, and appeals are made for outside help. Instances of self-sacrifice are many when the sums given are small. It is shown elsewhere that the salaries paid to ministers do not average more than the incomes of ordinary wage-earners. We are told that the majority of our churches are poor, and we find that more than one third of them are dependent on missionary aid. Yet we are told that the churches are rich, that the poor are not welcomed in them and that working men, as a class, are alienated from them. An examination of reports of benevolent societies shows that the aggregate of their incomes is made up of many small gifts. Presumably the most of these represent genuine interest on the part of the givers and are a fair measure of their ability to give. The natural inference is that working men and persons of small means form as large a proportion of the churches as of the communities in which the churches exist. At the present time the interest of many working men is absorbed in labor organizations. They have not been able to secure as close an alliance or as hearty support of these organizations by the churches as they think is deserved, and therefore it is assumed that working men are hostile to the church. A Jew once interrupted Jesus in the midst of a discourse, demanding that he should order his brother to divide the inheritance with him. When Jesus declined to do this, the disappointed man, who had no use for him, no doubt thought he was not popular with the people. Yet there were many thousands following him so closely that they trod on one another. The working men in the churches are not complaining of the churches, and therefore are not heard from on this aspect of the labor problem.

District Option in Boston

The voters of Boston on Nov. 4 will say whether or not the eight proposed geographical districts shall decide for themselves the question of liquor selling in those districts. If the majority vote yes at the next election, then the districts in 1903 will vote on the license question, but prohibition in any district would not be in force until May 1, 1904. The campaign is being prosecuted vigorously and systematically under the direction of the Boston Temperance Federation, whose secretary is Rev. Eugene C. Webster. Rev. Dr. C. L. Morgan of Jamaica Plain, and other Congregational ministers, are active in the movement. The Roman Catholic clergy heartily support it, a largely attended meeting last Monday reporting the names of sixty-six priests who favor it. Among the arguments in its favor is the fact that the liquor dealers are united in opposing it. If the proposed law should be enacted and all the districts should vote for license, the number of saloons in the whole city still would be considerably reduced. If the suburban districts should vote no license, the number would, of course, be still further diminished. If, however, these districts should vote for license, the number of saloons allowed in three of them might be much increased. Dor-

chester, which now has 14 licensed places, might then have 77; West Roxbury might have 36, instead of 18 as now; and Brighton's 13 might be raised to 19. There is good reason to believe that these districts would vote no license, which would be a great gain for temperance, both to themselves and to the whole city. The adoption of the law would call for a vigorous campaign for no license in the suburbs, which, no doubt, its advocates would be prepared to take.

New Massachusetts Colleges

It is a cause for just pride that no other commonwealth has more generous, varied and free provision for higher education than Massachusetts. Two new colleges opened last week not only add to the number, but to the character of provision for learning in the state. The collegiate department of Clark University, Worcester, was formally launched on Thursday and Hon. Carroll D. Wright was inaugurated president. United States Senator Hoar, president of the board of trustees, spoke on the aim of the college to train young men for citizenship and the active duties of life. He said that the new institution starts with ampler resources, a wider range of study and a larger entering class than the undergraduate department of Harvard had sixty years ago. Simmons College was opened the same day on St. Botolph Street, Boston, with addresses by the president, Dr. Henry LeFavour, and Pres. H. S. Pritchett of the Institute of Technology. This is the first college in New England whose purpose is to train women for professions while keeping the intellectual discipline in view. Of its 125 students, 52 have registered for the department of household economics, 42 for secretarial and 22 for library work. All the students except nine are New England girls, and 108 of them are residents of Massachusetts. It is thirty years since the founder of this institution died. He left his estate for this purpose, providing that the college should be started when the funds had sufficiently accumulated to warrant undertaking it.

Limits to Combination

While we give due recognition to the world-wide movement toward the union of business enterprises into great trusts controlled by one or a few men, and of working men into great organizations under one or a few leaders, we shall do well to remember that human nature has not essentially changed. Men differ from one another as to policies of administration, principles of government, the distribution of offices and responsibilities. When these differences have to be repressed by coercion in order to maintain unity, resistance grows stronger, and the will of the individual asserts itself. Signs already appear that great combinations are reaching their limit. The federation of the six colonies of Australia has existed only two years, yet reaction against it is becoming formidable. The premier of Queensland says that that colony is "profoundly dissatisfied with the results of federation." The treasurer of Tasmania affirms that federation has already nearly wrecked its finances. Five of the six colonies report deficits, and a con-

siderable proportion of representatives in the Australian parliament will probably be chosen by those who favor secession. It is quite possible that the high water mark of business organizations in our country has been reached in the United States Steel Corporation and the Northern Securities Co. It is probable also that the ambitions of labor leaders and the enthusiasm of working men in combining into unions will lead to schemes so impossible to realize and organizations so great, that they will go to pieces through the weight of numbers. When men find their individuality repressed, and their resources overtaxed by federation and union, they will be persuaded that the benefits of belonging to great bodies are more than offset by the deprivation of self-control and the assumption of power by the few over the many. With a fair knowledge of human nature we may well hesitate to prophesy with confidence that the growth of combinations will continue much farther.

World-Wide Labor Troubles

Public attention is so completely focused on the troubles at the anthracite mines in Pennsylvania, which threaten the domestic stove and heater, that the prevalence of strikes elsewhere has hardly claimed the public attention it deserves. In New Orleans and on the head-waters of the Hudson and Lake Champlain the riotous actions of street-car workers have compelled the governors of Louisiana and New York to call out the state troops. In Schenectady the trades assembly expelled its members who obeyed the governor's call and reported for service with the militia, thus indorsing the principle that strikers may use violence and, so far as it is in their power, reducing the police power of the state to impotence. Abroad, over fifty thousand French coal miners are on strike, and the government is in military control of the mining districts. The effects of the strike are already felt in domestic distress and the closing of industrial works, and the committee of the strikers has issued an international appeal to all coal miners in Europe and America to join them. In industrial and democratic Switzerland the sympathetic strike has been carried to its highest power in the declaration by the Workmen's National Committee of a general strike throughout the country in support of a strike by the street-car workers in Geneva. In Geneva the strike became nearly general, the newspapers were compelled to stop publication or publish just beyond the frontier, the troops were called out and the city was under military control. Although the New Orleans and Swiss strikes have ended, there is evidently much material for the social science student gathering in the annals of the year.

The Veterans at Washington

After a decade's intermission the veterans of the Civil War appointed their annual meeting this year again in Washington. The crowd in attendance was larger, but the passing of ten years has naturally made great inroads in the ranks. At the last Washington meeting ex-President Hayes was cheered as he marched in the ranks with his old comrades. Then, as now, the doors of the

White House were closed, for President Harrison was watching beside his dying wife. None of the great generals of the war were in the procession. Generals Howard and Sickles are left, and they were upon the reviewing stand, and with them General Longstreet of the Confederacy. The presence of the latter was an index of the spirit of respect and conciliation in which all allusions to their ancient enemies were made and received. Secretaries Hay and Root reviewed the parade, with Commander in Chief General Torrence of the G. A. R. The fine weather of the reviewing day allowed the President to greet the veterans, and he rode in an open landau slowly down the line, receiving an ovation from soldiers, visitors and citizens. The citizens had built Camp Roosevelt on the White House grounds, marked the historic sites of the Civil War, provided ample hospital and ambulance service and decorated the city for the reception of the visitors. The First Congregational Church, which has a soldiers' union with a membership of almost a hundred, was a patriotic center all the week.

A Final Chapter of Indian History

The five tribes of the Indian Territory will soon belong only to the past, and their surviving members will become United States citizens. Their lands have been or are being allotted to the individual members of the tribes. They are allowed to continue for a time their legislative bodies, but under such restrictions that they will probably die of themselves for want of something to do. The Seminoles made the first agreement with the United States Government, in 1897, and their citizenship rolls have been completed and their lands allotted. The Choctaws and Chickasaws followed with an agreement ratified the next year, the Creeks came into line by an agreement ratified in 1900 and the last tribe, the Cherokees, surrendered its autonomy last August. Provision is made that at least a portion of the land shall be held by the allottees for a term of years. An area of 33,000 square miles, a territory as large as the state of Indiana, is thus divided among 65,000 Indians and about 19,000 Negroes, mostly descendants of their former slaves. More than 300,000 white people are in the territory, where they have been living without organized government or public schools for their children. New institutions will speedily arise, and a new state will develop with fertile lands, rich mines and clear, flowing streams. The time is propitious and the demand insistent for religious and educational work in this new region. The work of the Dawes Commission, which established its headquarters at Muscogee nine years ago, has been delicate and difficult, requiring great patience and skill. The successful accomplishment of its task, while it will attract far less attention than is deserved, adds a chapter to the history of the United States which will give permanent honor to the members of the commission.

The British Education Bill

Hon. Joseph Chamberlain made a characteristic address last week at a meeting of Liberal Unionists in Birmingham, declaring that the Education Bill, in its

essentials, would be forced through Parliament or, failing to do this, the ministry would resign. He bullrugged the opponents of the bill and his speech will intensify their opposition, as no doubt he intended that it should. He said that the government could not withdraw the bill without tremendous loss of prestige. The fact remains that it risks as great loss of prestige by attempting to make the bill a law. Yet he skillfully arrayed Nonconformist opposers with pro-Boers, Irish Nationalists and other malcontents, and attempted to whip into line those who fear the consequences of enacting the bill by threatening the consequences which would follow its rejection. The struggle is likely to increase in intensity and bitterness when Parliament opens this week. Mr. Chamberlain said that he had always favored secular education only in public schools, but that the majority was determined to have religious teaching in some form, and therefore they would have to accept it in the form proposed. This, of course, practically puts it into the hands of the Established Church. Mr. Chamberlain's statement is probably correct, as many Nonconformists are as yet unwilling to surrender religious teaching as part of public primary school training. They will finally come to the position on which the astute colonial secretary stands, supporting secular education as the only ground on which the people can unite.

The Status of the Strike

The President of the United States has asked John Mitchell to secure the immediate return of the miners to work, promising, if they will do so, to appoint a commission to investigate the causes of the controversy and the best means of adjusting it, and to do all within his power to obtain a settlement in accordance with the report of the commission. Mr. Mitchell has replied to the request of the President, "Inasmuch as there is no law through which you could enforce the findings of the commission you suggest we respectfully decline to advise our people to return to work."

The mine operators, in their reply to the President's request to settle the strike, in declining to deal with Mr. Mitchell as representing their employees declared that his organization was irresponsible and that he could not be relied on to fulfill agreements he might make. Mr. Gompers, president of the American Federation of Labor, appears to take the same view, since he says, "Should Mr. Mitchell desire the men to return to the mines he could not give any assurance that they will do so unless he first receives authority from the Miners' Convention."

The operators would seem to have reason for saying that the miners' organization is irresponsible, since last week the United Mine Workers' Union Committee of the Birmingham (Ala.) district declared a strike in the Tennessee coal and iron mines because the operators refused to enforce collections from its employees for the anthracite strikers. The miners were under contract to work for a specific time on specific conditions. But they broke their contract and left their work.

A conference was held in New York last Thursday between Governor Odell of New York, Senators Quay and Penrose of Pennsylvania, and other prominent politicians and the operators, with Mr. Mitchell and some of his district leaders at hand. But the conference apparently failed. The President, the high officials of state, the mine operators and the president of the United Mine Workers lack power to get coal to market.

The propositions for which the operators contend were stated some months ago in their conference with the Civic Federation. They are these:

First: The anthracite companies do not undertake in the slightest manner to discriminate against members of the United Mine Workers of America; but they do insist that members of that organization shall not discriminate against nor decline to work with non members of such association.

Second: That there shall be no deterioration in the quantity or quality of the work, and that there shall be no effort to restrict the individual exertions of men who, working by the ton or car, may for reasons satisfactory to themselves and their employers, produce such a quantity of work as they may desire.

Third: By reason of the different conditions, varying not only with the districts but with the mines themselves, thus rendering absolutely impossible anything approaching uniform conditions, each mine must arrange either individually or through its committees with the superintendents or managers, any question affecting wages or grievances.

Mr. Mitchell has proposed these conditions:

If the coal companies will pay an increase of twenty per cent. to men employed at the anthracite mines as contract or piece workers, and will reduce the hours of labor from ten to eight for men employed by the day, hour or week, at the same pay they received per day prior to the strike, then in that event all of the 140,000 former employees will return to their respective working places upon notice to that effect.

It is plain, however, that the one issue is the question whether or not the mine operators shall make contracts for their labor with Mr. Mitchell as representing the mine workers. Mr. Mitchell demands this; the operators refuse. This is the whole matter in a nutshell. Questions of wages, hours, weight of coal, etc., could undoubtedly be adjusted quickly, for the present at any rate, if the union were recognized as the sole party on the labor side.

The remedies thus far proposed, so far as the immediate production of coal is concerned, illustrate the impotency of the public. The operators demanded protection for their employees willing to work and offered to mine coal if this should be done. The entire National Guard of the State of Pennsylvania has been sent into the mining region, but it is claimed that this force is insufficient to protect non-union workers and their families. At any rate, it has not yet resulted in much increase of coal.

The seizure of the mines by the state or Federal Government is urged by many as a remedy. A law is on the statute books of Pennsylvania which appears to give authority to the state to do this; but the question of its constitutionality has yet to be decided in face of the declaration of the Constitution of the United States to the effect that no citizen shall be deprived of his property without due process of law. If the state should seize the mines, who would operate them?

Whom would it employ and on what terms? Secretary of State Moody said last week that he would resist the exercise of power of eminent domain to the utmost, "for," said he, "I have seen far too much of the extravagance of government ownership to want more of it."

It is urged that the Government should prosecute the mine operators and the coal carrying railway companies for violation of the anti-trust law. The operators ask that the Miners' Union be prosecuted for violating the same law. But the action of the courts in matters of such vital importance is proverbially slow. The Northern Securities case, which it was expected last spring would be decided in a few days, has made little progress. It is plain that the winter would pass away before such legal processes could compel the production of coal.

Compulsory arbitration is called for by many and a special session of Congress to enact such a law. Hon. Carroll D. Wright, the United States Commissioner of Labor, and probably the highest authority on this subject, said last week that compulsory arbitration in its simplest form "has been tried a great many times in this and in the old country and always with abject failure." He continued:

Compulsory arbitration means the rankest kind of socialism. It means the establishment by the community of the methods of conducting industry and an attempt to regulate all industry by its own tribunals rather than by economical methods. It means the trust in its ugliest form, because that would drive men to manufacture goods at a loss or leave the business; it would drive men to work for certain wages or quit work entirely.

With the well-known opposition of labor unions to compulsory arbitration the prospect of the enactment of such a law at a special session of Congress is very remote.

Other remedies brought forward, so far as we have seen, are as ineffective as these would be likely to be. The public remains impotent.

Two things, however, appear to stand out as imperative for any stable settlement of the strike. First, all classes should unite in demanding the enactment of law and order in the anthracite coal district by whatever military force necessary. The right of any man to work who wants to work without intimidation or interference is a right which cannot be taken from him without peril to the whole structure of free government. Ex-Secretary of the Treasury Lyman H. Gage said last week, "That right of individual freedom and liberty, guaranteed by the Constitution, must be recognized, defended and preserved or the hope of one hundred years of national freedom will pass away like a vision."

Second, some sort of arbitration is essential to the welfare of both operators and miners in order to the peaceful resumption of work. It will have to come. No such arbitration will be satisfactory until both parties stand on an equal footing before the law. Let the miners' union, or whatever organization represents the miners, take on itself the responsibilities of a person before the law. It is for the interest of all parties that the miners' organizations should be incorporated, so that they could be held to their contracts as the operators can now be held.

A statement of the operators was sent

out from the White House last Monday night, offering to refer all questions at issue between the respective companies and their own employees to a commission of five men to be appointed by the President. The operators restate their propositions given above, and decline to enter into any arbitration with the Mine Workers' Union, or to make any arrangement which will not secure to any workman, whether or not he belongs to the union, the opportunity to work in safety and peace. If Mr. Mitchell should accept this proposition, he would surrender the object for which he and the labor leaders are believed to have been contending, namely, the recognition by the operators of the Mine Workers' Union. But he would gain the object for which he claims to have been contending, which is the settlement through arbitration by fair-minded men of differences between the miners and their employers concerning wages, hours of labor and weight of coal mined.

The settlement of the strike, at the time of this writing, is in John Mitchell's hands, if he has the power over the miners which they claim to have committed to him, and his acceptance of the terms proposed will secure for them their just demands.

Which Was Right

Last week two Christian assemblages in Boston heard on the same evening addresses with regard to the standing of the modern church in the world. They were so strikingly different that we have arranged them in parallel columns.

The Church of God today has lost its power by reason of her want of spiritual vigor. The churches are weak, and conversions are few and the ministers are dispirited. Considered as business propositions, the churches are failures. If the amount of money that is represented in their buildings and the number of men and women who are found in the membership were engaged in any business enterprise and there was as little result, they would be adjudged a bankrupt estate. When you tell me that your Sunday morning service is fairly well attended and your church is able to pay its bills, you may call that success; but I do not.

The discouraging view came from the lips of the London evangelist, Henry Varley, while the hopeful outlook is that of Rev. W. I. Haven, D.D., one of the secretaries of the American Bible Society. Seldom is the chasm within the church itself, as respects confidence in its mission and its integrity, made so evident. Something must be allowed for individual temperament and the environment in which each man lives and works. But when we have made certain deductions, the fact remains that there is a wide difference of view within the church today regarding its capacity to do its work and solve its problems. With whom shall we side, with the pessimist or the optimist?

Surely not with the pessimist. We cannot remain in the fellowship of the church and berate and scold it incessantly. Rather than take such an attitude one would better seek some other set of persons, more "spiritual," as he

interprets spirituality, and with them try to realize Christ's ideal touching his church. With all its faults and weaknesses, and despite the number of hypocrites, dogmatists, fanatics, cranks and heretics that the church as a whole may harbor, who can point to a body of persons as clean in their ways of life, as kind-hearted, as unselfish?

But are we prepared to go as far as the optimist goes? While our eyes are wide open to the splendid Christian movements of our time, the Student Volunteer undertakings, the brotherhoods, the shining triumphs on foreign fields, the fruitful activity in the slums of cities, on the frontier and in the Southland today, we are not prepared to eulogize the church nor to make adequate rejoinder to some of the criticisms of it. It is too sadly true that earnestness of Christian life is confined to comparatively few, that many members have only a nominal and superficial interest in its real work, that it is often unduly conservative with reference to new thought and new methods, that it is slow in adjusting itself to new conditions created by the swift, rushing life of today. It certainly has "imperial tasks" to do, but it takes hold of them too often with feeble hands and prosecutes them with fitful zeal. It sings, "Like a mighty army moves the church of God," but, as Mr. Puddefoot remarks, it sometimes seems to have only a tithe of the energy which the ordinary dry goods drummer possesses when he wants to make a sale.

Let us not degenerate into scolds and pessimists, but let us face the facts in the case and let us do all in our power to promote in ourselves and our fellow-Christians a sense of the greatness, dignity and urgency of the work which the church is set to do in these significant days of the Son of Man.

The Sin Bearer

Here at the central mystery and the central rejoicing of the faith, it is well to look at our Lord's own treatment of the facts of sin and the necessities of redemption. It was sin which stirred him first and most to his public mission. He had studied it in the written history of his people. The moral law was his meditation. The protests, warnings and judgments of the prophets were familiar to him. He knew the opinion of the teachers of the people, that only sin held back the promised triumph—that if the law could once be perfectly obeyed, the glory of Israel would immediately follow.

More than this, he who knew man came to that knowledge by long-continued firsthand study. He read in observation of his neighbors the working of that law which hid in transgression the seed of its own punishment. He saw its influences in the social life about him which differed so widely from his pure ideal. The coming of the kingdom did depend, he saw, upon a fulfillment, not merely of the ceremonial law, but of the deeper law of righteousness. As he meditated on the inner meaning of that law he learned how it revealed itself in love to God and man. The contrast of its purity with the vexed and unclean currents of the life about him moved him to that mingled pity and

indignation which are so marked in all his words and works. Man's need called for the giving of himself—the highest and the only gift he had. In his consecration to the needs of sinners he entered upon his work as sin bearer.

Our Lord's first public words were a call to men to part decisively from sin. His mission, as he himself repeatedly defined it, was for sinners and for them alone. "I am not come to call the righteous," To be a sinner was to have a claim upon him, because he had deliberately identified himself with sinners in the attempt to rid the world of sin. It was this self-chosen identification which made the burden of the sins of men so unendurably great in the garden of Gethsemane. It was this which made his crucifixion a public witness for the ages of the death which follows sin. It was this identity which of his own deliberate choice makes him our representative, which entitles us to say that we are crucified with him and risen with him to a new life of righteousness. It is this identification of sinners with himself which is the substance of the disciple's hope and the ground of his rejoicing.

Helpful Sermons

We desire to present in *The Congregationalist*, from time to time, reports of current sermons taken from as wide and representative an area as possible. To that end we solicit the co-operation of people in the pews and ask them to send us accounts of sermons that appeal to and help them. We will pay \$1 for each report of a sermon which we shall select to print in the space allotted. Reports must not exceed 200 words. Let the effort be to give the main points of the sermon and to tell in what respects it proved helpful to the listener. The name of the preacher should be given. Address all communications to Helpful Sermons, care of *The Congregationalist*.

In Brief

Now is the time to take several grains of salt when reading reports of political campaign speeches.

The last of the Scripture passages suggested in connection with the prayer meeting topic, The Sin Bearer, for Oct. 19-25, as printed in the Handbook, should be Ps. 51, not 5.

Don't judge ministers too hastily by newspaper reports of their sermons on matters of current interest. We know at least one preacher who was made to say some things about the coal strike which he never thought of saying.

Of a long ago pastor of a Massachusetts church that has just been observing an anniversary, it was said that "he could prepare in thirty minutes a sermon ready for delivery and preach it without stopping." It is also said that "his was a short pastorate." Was it cause and effect?

While pastors and people are wondering whether they will have to close up the church when cold weather comes, it seems not to occur to any that it would be possible to go to church as people did 100 years ago, when there was no pretense of heating churches. Probably, if it were really necessary, improvements might be devised for the old-fashioned footstoves, some of which are still kept in old families.

Congratulations are in order to the First Church of Pasadena, which, learning that Dr. R. R. Meredith planned to winter in Southern California, promptly called him to the pastorate. Though he declined to make a permanent engagement, he agreed to supply the pulpit for the coming months. We fancy that, in view of this addition to the attractions of Pasadena, not a few Bostonians as well as Brooklynites would like to spend this winter there.

The appointment of Rev. Dr. W. A. Rice by the trustees of the National Council as secretary of the Ministerial Relief Fund means an effort to increase the amount from \$125,000 to \$500,000. Dr. Rice was for nine years secretary of the American Tract Society, has had experience in the Presbyterian Church, which has a large fund for disabled ministers, and for the past five years he has been pastor of the Belleville Avenue Congregational Church, Newark, N. J.

The fourth Sunday in October is Prison Sunday. The Massachusetts Prison Association appeals for its observance by the churches and has the indorsement of eighteen sheriffs and other executive officers of Massachusetts prisons and of twelve chaplains. The annual pamphlet containing the latest facts about crime, and including the sermon of Pres. Henry Hopkins delivered before the National Association last year, may be had from the association, 56 Pemberton Square, without charge.

A business man of Cleveland, O., woke up the other morning missing his false teeth, and feeling them, as he supposed, in his throat. An examination by X-rays disclosed what the operator supposed to be the teeth. After a severe surgical operation, from which the patient died, the missing teeth were found beside the bed where he had carefully placed them the night before. For accidents and diseases of this sort there are various kinds of mind treatment more effective than the knife.

The 300th anniversary of the founding of the Bodleian Library of the University of Oxford, England, was celebrated last week with representatives of many universities in different parts of the world. Among the many honorary degrees conferred, American scholars received due recognition. Hon. Andrew D. White was made Doctor of Civil Law, Prof. C. H. Minot of Harvard, Doctor of Science, and Librarian J. H. Canfield of Columbia, and Prof. A. F. West of Princeton, Doctors of Literature. The Bodleian is one of the six greatest libraries in the world and attracts an increasing number of student specialists every year.

The sailing of Mr. Carter of Andover last week—about whose promising mission to India we have called attention several times—reminds one of those Andover students who sailed away as America's first missionaries to India in 1812, just ninety years ago. Judson, Newell, Gordon Hall, of honored and hallowed memory, went on sailing vessels from Salem and Philadelphia, which reached Calcutta, respectively, in four and six months. No steamships, no submarine cables, no railways across the continent, no Suez Canal, in 1812—the changes in God's world during the ninety years are all for the better, and surely all for the furtherance of God's kingdom!

The appointment of Judge James F. Smith of California as successor of Prof. Bernard Moses on the Philippine Commission creates the hope that friction over the educational issue will now cease. For some time Superintendent Atkinson and Mr. Moses have had serious differences touching practical questions of administration. It is also hoped that Judge Smith, being a Catholic and the companion of Governor Taft on his mission to Rome, will furnish valuable assistance in adjusting the important question of religious

instruction in the public schools. Judge Smith has of late been assistant justice of the Supreme Court of the Philippines.

After an absence of several months, Dr. Joseph Parker resumed his ministry at the City Temple, London, with his Thursday morning lecture, Sept. 25. The audience crowded the great audience-room and galleries, many being unable to find seats. He had evidently aged considerably since his illness, but in his prayer he expressed his great joy at being able to return to his work. His strength, however, proved unequal to his task, and it is announced by cable that he is ordered by his physicians to cease all labor for six months and to spend the winter in a warmer climate than England. It is hardly probable that he will be able to resume the full duties of his pastorate.

We referred not long ago to a movement for federating associations of men. This project has now taken shape in the sending forth of a call for a conference in Pilgrim Hall, Congregational House, Boston, at 1.30 p. m., Oct. 30, at which a number of ministers and laymen who have had considerable experience in special work for men will participate in a general discussion touching better methods and closer correlation of forces. Each church is invited to be represented by its pastor and a delegate. The call is signed by M. E. Daniels of Edwards Church, Northampton, Rev. W. H. Allbright, D. D., of Dorchester, Rev. J. S. Voorhees of Roslindale, Rev. W. C. Rhoades of Roxbury, Rev. Peter McMillan and Mr. L. W. Marshall. It is to be hoped that there will be a large attendance. The subject is one of vital and growing consequence to all our churches.

The Massachusetts Sunday School Association

We knew it was the largest and best convention held by our association in the ten years of its existence, but we hardly expected the verdict of the almost omnipresent international secretary that it was the largest and best he ever attended. The registration exceeded 2,500, and over 600 received the hospitality of Springfield homes, Oct. 7-9. The only drawback was one's inability to enjoy everything on the program when simultaneous sessions were in progress in two or three churches.

Not alone the convention, but the year's work, demanded enthusiasm. Pessimism was at a discount. One could not listen to reports of work accomplished and note the energy and capability of the department superintendents and other leaders, and imagine for a moment that Massachusetts Sunday schools are on the down grade. They enroll 312,000 members and the ever-enlarging home department increases this to over 340,000. Normal work is growing in extent and usefulness. Burdened with a debt of \$5,400 only three years ago, the association is free from financial obligations today. The organization of district work has been completed, so that the state is thoroughly organized, and not only the sturdy trunk, but the fifty branches, great or small, are vigorous and aggressive.

Special emphasis was laid upon—everything in Sunday school work. Whatever session one attended, he was made to feel that the department-under discussion was most important of all. The convention was noticeably one of workers equipped with note-books, sitting at the feet of specialists or meeting in conference to exchange experiences and gain suggestions for home use. Platform oratory was conspicuous by its rarity. There were but two addresses of this sort, by Dr. O. P. Gifford of Buffalo on The Bible and the Child in the Home, and by Rev. John Balcom Shaw of New York on Soul Winning. Dr. Gifford's

plea was for Christian homes and home training as the foundation on which the Sunday school may build, and this was the theme also of Henry Turner Bailey at the primary conference.

Three object lessons on how to teach were given by experts. Professor Sanders of Yale lectured on Joshua, the man and the book, with printed syllabus for each listener. Professor McConaughy of Mt. Hermon questioned the great class with open Bibles concerning the feeding of the multitude, and himself summed up the spiritual lessons at the close. Professor Horne of Dartmouth, after expounding the psychological and pedagogical principles of teaching, illustrated them by a set of questions on the parable of the prodigal son.

The pastors' conference brought out from Marion Lawrence his conviction, based not on statistics but on wide observation, that the majority of pastors in this country are not in vital touch with their schools. The statement was received with emphatic incredulity by his hearers, whose outlook, while narrow, is locally more correct, and the committee on resolutions virtually denied the insinuation as applied to Massachusetts pastors. Other resolutions adopted advocate pedagogical instruction in theological seminaries, observance of decision day, study of the Bible as literature in public schools and its religious study at home and greater emphasis upon world-wide evangelization. The next convention will be at Brockton.

H. L. B.

The St. Andrew's Brotherhood in Boston

Members of the Brotherhood of St. Andrew, to the number of 1,083, held their seventeenth annual convention in Boston last week, closing on Sunday evening. It was one of the largest ever held, and declared by many members to have been among the best in two respects: (1) Its emphasis upon the place of prayer; and (2) the raising of \$10,000 on the convention floor with which to map out the year's work. This will employ an additional force of four district secretaries, and a secretary for the junior department. Members were loud in their praise of Boston, of its moral tone and material equipment. As for the latter—beautiful Trinity, ideal Symphony Hall and classic Sanders Theatre—attending meetings in these, the members said, was an event long to endure in one's memory.

Episcopalians are sometimes not classed as evangelical, but at this convention the name of the Episcopal Church was hardly once mentioned. The spirit of the brotherhood was put by one speaker: "He serves the Episcopal Church best who serves Jesus Christ best."

The change in the wording of the Rule of Service is slight, and makes the old rule, written in 1883 to fit a parish Bible class, conform to the practice which has grown up. The brotherhood has two rules binding upon its members. One is to pray daily for the spread of Christ's kingdom among men. The other was to make an earnest effort each week to bring some young man within hearing of the gospel as set forth in the services of the church. But the Boston convention changed it to make the effort each week to bring some man nearer to Christ, using all services of the church, one's own personality, any means at hand, to accomplish the task. It was distinctly stated that no effort is to be made to widen the scope of the organization in the sense that it is to undertake missions, management of Sunday schools, or other parish activities.

Among the speakers were Bishops Anderson, O'msted, Courtney, Mann and Lawrence, Drs. Rainsford, Hodges, Guerry and Tomkins. For the most part, however, the program was filled with the names of laymen, and at the opening devotions each day laymen invariably offered the prayers.

C. N. A.

The Mill—a Story

By Rev. Henry van Dyke, D. D.

How the Young Martimor Would Become a Knight and Essay Great Adventure.

When Sir Lancelot was come out of the Red Launds where he did many deeds of arms, he rested him long with play and game in a land that is called Beausejour. For in that land there are neither castles nor enchantments, but many fair manors, with orchards and fields lying about them, and the people that dwell therein have good cheer continually. Of the wars and of the strange quests that are ever afoot in Northgallis and Lionesse and the Out Isles, they hear nothing; but are well content to till the earth in summer when the world is green; and when the autumn changes green to gold they pitch pavilions among the fruit trees and the vineyards, making merry with song and dance while they gather harvest of corn and apples and grapes; and in the white days of winter for pastime they have music of divers instruments and the playing of pleasant games. But of the telling of tales in that land there is little skill, neither do men rightly understand the singing of ballads and romaunts; for one year there is like another, and they leave the world to God.

Then Sir Lancelot had great ease for a time in this quiet land, and often he lay under the apple-trees, sleeping, and again he taught the people new games and feats of skill. For into what place soever he came, he was welcome, though the inhabitants knew not his name and great renown, nor the famous deeds that he had done in tournament and battle. Yet for his own sake, because he was a very gentle knight, fair-spoken and full of courtesy and a good man of his hands withal, they doted upon him.

So he began there to tell them all tales of many things that have been done in the world by clean knights and faithful squires. Of the wars against the Saracens and misbelieving men; of the discomfiture of the Romans when they came to take truage of King Arthur; of the strife with the eleven kings and the battle that was ended but never finished; of the Questing Beast and how King Pellinore and then Sir Palamides followed him; of Balin that gave the dolorous stroke unto King Pellam; of Sir Tor that sought the lady's brachet and by the way overcame two knights and smote off the head of the outrageous catiff Abelleus—of these and many like matters of pith and moment, full of blood and honour, told Sir Lancelot, and the people had marvel of his words.

Now, among them that listened to him gladly was a youth, of good blood and of breeding, very fair in the face and of great stature. His name was Martimor. Strong of arm was he, and his neck was like a pillar. His legs were as tough as beams of ash-wood, and in his heart was the hunger of noble tatthes and deeds. So when he heard of Sir Lancelot these redoubtable histories he was taken with desire to assay his strength. And he besought the knight that they might joust together.

But in the land of Beausejour there were no arms of war save such as Sir

Lancelot had brought with him. Wherefore they made shift to fashion a harness out of kitchen gear, with a brazen platter for a breast plate, and the cover of the greatest of all kettles for a shield, and for a helmet a round pot of iron, whereof the handle stuck down at Martimor his back like a tail. And for spear he got him a stout young fir-tree, the point hardened in the fire, and Sir Lancelot lent to him the sword that he had taken from a false knight that distressed all ladies.

Thus was Martimor accoutered for the jousting, and when he had climbed upon his horse, there arose much laughter and mockage. Self Sir Lancelot laughed a little, though he was ever a grave man, and said, "Now must we call this knight *La Queue de Fer*, by reason of the plume at his back." But Martimor was half merry and half wroth, and crying "Ware!" he dressed his spear beneath his arm. Right so he rushed upon Sir Lancelot, and so marvellously did his harness jangle and smite together as he came that the horse of Sir Lancelot was frightened and turned aside. Thus the point of the fir-tree caught him upon the shoulder and came near to unhorse him. Then Martimor drew rein and shouted: "Ha! a! has *La Queue de Fer* done well?"

"Nobly hast thou done," said Lancelot, laughing, the while he amended his horse, "but let not the first stroke turn thy head, else will the tail of thy helmet hang down afore and mar the second!"

So he kept his horse in hand and guided him warily, making feint now on this side and now on that, until he was aware that the youth grew hot with the joy of fighting and sought to deal with him roughly and bigly. Then he cast aside his spear and drew sword and as Martimor wallowed toward him, he lightly swerved, and with one stroke cut in twain the young fir-tree, so that not above an ell was left in the youth's hand. Then was the youth full of fire, and he also drew sword and made at Sir Lancelot, lashing heavily as he would hew down a tree. But the knight guarded and warded without distress, until the other breathed hard and was blind with sweat. Then Lancelot smote him with a mighty stroke upon the head, but with the flat of his sword, so that Martimor's breath went clean out of him, and the blood gushed from his mouth, and he fell over the croup of his horse as he were slain.

Then Sir Lancelot laughed no more, but grieved, for he weened that he had harmed the youth, and he liked him passing well. So he ran to him and held him in his arms fast and tended him. And when the breath came again into his body Lancelot was glad and desired the youth that he would pardon him of that unequal joust and of the stroke too heavy.

At this Martimor sat up and took him by the hand. "Pardon!" he cried. "No talk of pardon between thee and me, my Lord Lancelot! Thou hast given me such joy of my life as never I had before. It made me glad to feel thy might. And now am I delibred and fully concluded that I, also, will become a knight, and

thou shalt instruct me how and in what land I shall seek great adventure."

How Martimor Was Instructed of Sir Lancelot and Set Forth upon His Quest.

So right gladly did Sir Lancelot advise the young Martimor of all the customs and vows of the noble order of knight-hood and shew how he might become a well-ruled and a hardy knight to win good fame and renown. For between these two, from the first, there was close brotherhood and affiance, though in years and in breeding they were so far apart, and this brotherhood endured, as ye shall see, nor was the affiance broken.

Thus the youth learned of his master, being instructed first in the art and craft to manage and guide a horse, then to handle the shield and the spear and both to cut and to foil with the sword, and last in the laws of honour and courtesy whereby a man may rule his spirit and so obtain grace of God, praise of princes and favour of fair ladies.

"For this I tell thee," said Sir Lancelot, as they sat together under an apple tree, "there be many good fighters that are false knights, breaking faith with man and woman, envious, lustful and orgulous. In them courage is cruel and love is lecherous. And in the end they shall come to shame and shall be overcome by a simpler knight than themselves; or else they shall win sorrow and despoil by the slaying of better men than they be; and with their paramours they shall have weary dole and distress of soul and body; for he that is false, to him shall none be true, but all things shall be unhappy about him."

"But how an if a man be true in heart," said Martimor, "yet by some enchantment, or evil fortune, he may do an ill deed and one that is harmful to his lord or to his friend, even as Balin and his brother Balan slew each the other unknown?"

"That is in God's hand," said Lancelot. "Doubtless he may pardon and assoll all such in their unhappiness, forasmuch as the secret of it is with him."

"And how if a man be entangled in love," said Martimor, "yet his love be set upon one that is not lawful for him to have? For either he must deny his love, which is great shame, or else he must do dishonour to the law. What shall he then do?"

At this Sir Lancelot was silent, and heaved a great sigh. Then said he: "Rest assured that this man shall have sorrow enough. For out of this net he may not escape, save by falsehood on the one side, or by treachery on the other. Therefore say I that he shall not assay to escape, but rather right manfully to bear the bonds with which he is bound, and to do honour to them."

"How may this be?" said Martimor.

"By clean living," said Lancelot, "and by keeping himself from wine which heats the blood, and by quests and labours and combats wherein the fierceness of the heart is spent and overcome, and by inward joy in the pure worship of his lady, whereat none may take offense."

"How then shall a man bear himself

in the following of a quest?" said Martimor. "Shall he set his face ever forward, and turn not to right, or left, whatever meet him by the way? Or shall he hold himself ready to answer them that call to him, and to succour them that ask help of him, and to turn aside from his path for rescue and good service?"

"Enough of questions!" said Lancelot. "For these are things whereto each man must answer for himself, and not for other. True knight taketh counsel of the time. Every day his own deed. And the winning of a quest is not by haste, nor by hap, but what needs to be done, that must ye do while in the way."

Then because of the love that Sir Lancelot bore to Martimor he gave him his own armour, and the good spear wherewith he had unhorsed many knights, and the sword that he took from Sir Peris de Forest Savage that distressed all ladies, but his shield he gave not, for therein his own remembrance was blazoned. So he let make a new shield, and in the corner was painted a blue flower that was nameless, and this he gave to Martimor, saying: "Thou shalt name it when thou hast found it, and so shalt thou have both crest and motto."

"Now am I well beseen," cried Martimor, "and my adventures are before me. Which way shall I ride, and where shall I find them?"

"Ride into the wind," said Lancelot, "and what chance soever it blows thee, thereby do thy best, as it were the first and the last. Take not thy hand from it until it be fulfilled. So shalt thou quickly and worthily achieve knighthood."

Then they embraced like brothers; and each bade other keep him well; and Sir Lancelot in leather jerkin, with naked head, but with his shield and sword, rode to the south toward Camelot; and Martimor rode into the wind, westward, over the hill.

How Martimor Came to the Mill and There Was Stayed in a Delay.

So by wildsome ways and in strange countries and through many waters and valleys rode Martimor forty days, but adventure met him none, blow the wind never so fierce or fickle. "These are ill times for adventure," said he, "the world is full of meat and sleepy. Now must I ride farther afield and undertake some ancient, famous quest wherein other knights have failed and fallen. Either I shall follow the Questing Beast with Sir Palamides, or I shall find Merlin under the great stone whereunder the Lady of the Lake enchanted him and deliver him from that enchantment, or I shall assay the cleansing of the Forest Perilous, or I shall win the favour of La Belle Dame Sans Merci, or mayhap I shall adventure the quest of the Sangreal. One or other of these will I achieve, or bleed the best blood of my body." Thus pondering and dreaming he came by the road down a gentle hill with close woods on either hand, and so into a valley with a swift river flowing through it, and on the river a mill.

So white it stood among the trees, and so merrily whirled the wheel as the water turned it, and so bright blossomed the flowers in the garden, that Martimor had joy of the sight, for it minded him of his own country. "But here is no adven-

ture!" thought he, and made to ride by. Even then came a young maid suddenly through the garden crying and wringing her hands. And when she saw him she cried him help.

At this then Martimor alighted quickly and ran into the garden, where the young maid soon led him to the mill-pond, which was great and deep, and made him understand that her little hound was swept away by the water and was near to perishing. There saw he a red and white brachet, caught by the swift stream that ran into the race, fast swimming as ever he could swim, yet by no means able to escape. Then Martimor stripped off his harness and leaped into the water and did marvellously to rescue the little hound. But ever the fierce river dragged his legs and buffeted him, and hurtled at him, and drew him down, as it were an enemy wrestling with him, so that he had much ado to come where the brachet was, and more to win back again, with the brachet in his arm, to the dry land.

Which when he had done, he was clean forespent and fell upon the ground as a dead man. At this the young maid wept yet more bitterly than she had wept for her hound, and cried aloud, "Alas, if so goodly a man should spend his life for my little brachet!" So she took his head upon her knee and cherished him and beat the palms of his hands, and the hound licked his face. And when Martimor opened his eyes he saw the face of the maid that it was fair as any flower.

Then was she shamed, and put him gently from her knee, and began to thank him, and to praise him, and to ask with what she might reward him for the saving of the brachet.

"A night's lodging and a day's cheer," quoth Martimor.

"As long as thee liketh," said she, "for my father, the miller, will return ere sundown, and right gladly will he have a guest so brave."

"Longer might I like," said he, "but longer may I not stay, for I ride in a quest and seek great adventures to become a knight."

So they bestowed the horse in the stable, and went into the mill; and when the miller was come home they had such good cheer with eating of venison and pan-cakes, and drinking of hydromel, and singing of pleasant ballads, that Martimor forgot he was in a delay. And going to his bed in a fair garret he dreamed of the Maid of the Mill, whose name was Lirette.

How the Mill Was in Danger and the Delay Endured.

In the morning Martimor lay late and thought large thoughts of his quest, and whither it might lead him, and to what honour it should bring him. As he dreamed thus, suddenly he heard in the hall below a trampling of feet and a shouting, with the voice of Lirette crying and shrieking. With that he sprang out of his bed, and caught up his sword and dagger, leaping lightly down the stair.

There he saw three foul churls, whereof two strove with the miller, beating him with great clubs, while the third would master the maid and drag her away, but she fought shrewdly. Then Martimor rushed upon the churls, shouting for joy, and there was a great medley of breaking chairs and tables and smiting, and with his sword he gave horrible strokes.

One of the knaves that fought the miller he smote upon the shoulder and clave him to the navel. And at the other he foined fiercely so that the point of the sword went through his back and stuck fast in the wall. But the third knave, that was the biggest and the blackest and strove to bear away the maid, left hold of her and leaped upon Martimor and caught him by the middle and crushed him so that his ribs cracked.

Thus they weltered and wrung together, and now one of them was above and now the other; and ever as they wallowed Martimor smote him with his dagger, but there came forth no blood, only water.

And then the black churl broke away from him and ran quickly out at the door of the mill, and Martimor after. So they ran through the garden to the river and there the churl sprang into the water and swept away, raging and foaming. And as he went he shouted, "Yet will I put thee to the worse, and mar the mill, and have the maid!"

Then Martimor cried, "Never while I live wilt thou mar the mill or have the maid, thou foul, black, misbegotten churl!" So here turned to the mill, and there the damsel Lirette made him to understand that these three churls were long-time enemies of the mill and sought ever to destroy it and to do despite to her and her father. One of them was named Ignis and another was Ventus, and these were the twain that he had smitten. But the third, that fled down the river (and he was ever the fiercest and the most outrageous), his name was Flumen, for he dwelt in the caves of the stream and was the master of it before the mill was built.

"And now," wept the maid, "he must have had his will with me and with the mill, but for God's mercy, thanked be our Lord Jesus!"

"Thank me too," said Martimor.

"So I do," said Lirette, and she kissed him. "Yet am I heavy at heart and fearful, for my father is sorely mishandled and his arm is broken, so that he cannot tend the mill nor guard it. And Flumen is escaped; surely he will harm us again. Now I know not where shall I look for help?"

"Why not here?" said Martimor.

Then Lirette looked him in the face, smiling a little sorrowly. "But thou ridest in a quest," quoth she, "thou mayst not stay from thy adventures."

"A month," said he.

"Till my father be well?" said she.

"A month," said he.

"Till thou hast put Flumen to the worse?" said she.

"Right willingly would I have to do with that base, slippery knave again," said he, "but more than a month I may not stay, for my quest calls me and I must win worship of men or ever I become a knight."

So they bound up the miller's wounds and set the mill in order. But Martimor had much to do to learn the working of the mill; and they were busied with the grinding of wheat and rye and barley and divers kinds of grain; and the miller's hurts were mended every day; and at night there was merry rest and good cheer; and Martimor talked with the maid of the great adventure that he must find; and thus the delay endured in pleasant wise.

(To be continued.)

Where We Are

By Rev. Theodore T. Munger, D.D.

A recent number of *The Congregationalist* contained an article under the title, *Where Are We?* I trust what I shall say under a slightly varied form of this phrase will not be regarded by the writer, whom I hold in high regard, as controversial, or as a full answer to his carefully prepared paper. The writer does not attempt to answer his own question beyond stating certain facts concerning which he expresses no opinion. To the question thus left open I will venture an almost categorical answer.

If by "we" is meant a large number of people around us, I would say that they are in a state of mingled ignorance and bewilderment. But if there can be included in "we" a smaller but still no inconsiderable number of earnest and intelligent persons, who not only are not bewildered, but know exactly where and why they are where they are, and also where they are going, then the question has a quite different answer. This I take to be true of those who are intelligently following the studies of scholars investigating the history of the Bible, especially its origin, and the subjects closely related to it. They do not regard the Higher Criticism as still on trial, though they may not accept all that is put forth under that title; but its right to exist as an accredited science, its method and its value are accepted. Those who read and heed the Higher Criticism have lost neither their faith in Christianity, nor their love for the church, nor their belief in the Bible "from cover to cover." Higher Criticism is not to be accepted as a gospel, but it goes far toward explaining the gospel; nor is it to be regarded as a topic for the pulpit except incidentally, but it does imply that whenever the preacher touches any part of the Bible he shall state exactly what it means without hedging.

THE BIBLE THE RESULT OF CRITICISM

It need not be said that many of those bewildered by the results of the Higher Criticism are in a state of painful anxiety and are troubled as if some new thing had befallen the church. It is true that the phrase—Higher Criticism—is recent and that its studies are in new fields; but the same essential thing is coeval with the Bible. From the first it has undergone as close an examination and sifting of its parts as it is now undergoing. The making up of the canon was distinctly a process of criticism—selecting certain parts and rejecting others according to evidence—the exact method of the Higher Criticism. The Apocrypha is the fruit of relentless criticism. That it is still retained by a part of the church shows that there was divided opinion as to what makes up the Bible. When Luther declared that the epistle of James was "a right strawy epistle" he was acting the part of the higher critic—wiping out an entire book by a stroke of his pen. Nothing half so destructive has been said by present day critics, but it is popularly quoted as rather a brave and fine thing on Luther's part, without a suspicion that

it involves the whole question of the Higher Criticism. Never since the Reformation has criticism of some sort ceased. It displaces one text of the Greek Testament and makes room for another. Passages are omitted, or relegated to the margin as doubtful, on the strength of critical scholarship. Each new translation has been a criticism of an earlier. The revised version—made by scholars nearly all of whom are to be classed as higher critics—omits from an epistle two verses that were the strongest textual support of the trinity to be found in the Bible.

It is fortunate that this whole matter of criticism is in the hands of scholars who, by the very fact that they are of today and not of the past, have access to vast stores of information unknown in the past, though coming from sources so recently disclosed that they have not been fully wrought into the historic sense of the earlier centuries. If these centuries had possessed this knowledge of Babylonian literature there is no question but it would have modified the historic sense. In other words, the chief points made by the Higher Criticism are demonstrations, not deductions from the historic sense, however much it is to be respected, or from sanctity of character, however much it is to be revered.

It should be enough to dispel all doubts and fears over this subject that almost the whole body of educated teachers in our colleges and theological seminaries, as well as those in Great Britain, accept the Higher Criticism in its main points. They number thousands and practically form a *consensus*. But they are not a clique nor a school; they have no bond holding them together, and no reason for general agreement but that of common intelligence. It does not require a convention to declare the sunrise. If this vast body of men are regarded as self-deceived and mistaken in conclusions which they have reached through close and conscientious scrutiny, the question may well be raised whether those who doubt them are sane.

TRUE DEFENDERS OF THE BIBLE

If those frightened by what they term the destructive inroads of the Higher Criticism did but know it, these critics are not destroyers but defenders of the Bible. For it will surely be sifted through and through by somebody—if not by its friends, then by its enemies; and the question is—Shall it be done by the latter or by those who by virtue of their character and their calling are able to discern the spiritual and moral value that underlies the whole of it, and so save it by explaining it? It is a fact not yet fully noted, that these higher critics have killed off Ingersollism by taking away from it the Bible it made a mock of and putting in its place one beyond its attacks. Let us beware lest by decrying the higher critics we leave the Bible exposed to shrewder Ingersolls, who will beat down defenses that no others can easily restore. So long as Genesis is read as history on

the ground that divine revelation made it such, and legend is declared to be fact, and poetry is read as prose, and miracles discreditable to God are attributed to him, and numbers are contradictory, and a territory is filled with an impossible population, and simplest natural phenomena are regarded as miracles—so long will wise teachers be needed to explain these things aright and point out the part played by them in a continuous revelation of God. Until this is done scoffers will scoff and breed infidelity with none to hinder them. Without doubt the Higher Criticism has disturbed the faith of many; it is inevitable, but it should not be overlooked that it is redeeming the Bible out of the hands of infidelity simply because what invoked and challenged unbelief is explained in terms of reason and moral significance. Man is a reasonable being; it is what affronts reason that angers him. It is not until he is taught error and absurdity and has become imbedded in them that he hates the truth with which they are associated.

THE ALTERNATIVE

But in case the call for a halt is heeded and the higher critics lay down their pens and close their lecture rooms, what is the alternative? By whom, and when, and how, shall the Bible be explained and taught? It would silence nearly the whole body of Biblical students in Great Britain and at home who have any claim to scholarship. If in any way they are suppressed, by whom are students in our universities to be taught on the disputed points? There is scarcely a university or college in the country, save at the South, in which the Bible is not taught critically; where, then, can men of learning be found to teach it otherwise than along the lines of the Higher Criticism? This is a close and practical question alike for those who favor or oppose it. Cries of alarm and denunciation are not an answer. The question remains—What institution in the country, be it theological seminary, college or university, stands ready to teach the Bible as it was taught a half century ago? There are exceptions, but we will not be so invidious as to name them. To insist on the old method would drive the Bible from every university where science has any recognition.

In view of the heavy charges against the Higher Criticism, it has a right to ask where shall the line be drawn at which it should stop. We ask the question ironically and not controversially, and yet we are forced to say that we hear no voice on this vital point save outcries of alarm and vague protest. As to what may be taught and what not, we are not told. There was one man, whose name is ever to be spoken with respect—Dwight L. Moody—who drew this line and maintained it with outspoken courage and absolute honesty. The line was drawn by insisting that the Bible must be read literally—word for word—each word spoken by God, and every statement a fact. His favorite illustration was the book of

Jonah. He was not the first who said that unless Jonah was not swallowed by a great fish and did not remain in it three days and come forth alive, we have no Christianity, since Christ declared it to be so; and if it was not true, Christ bore witness to falsehood and thereby forfeited his character or was mistaken. It was logical and unanswerable. If Jonah is history, the conclusion is just.

LETTER VERSUS SPIRIT

The Higher Criticism draws its line at *spirit*. The other side draws it at the *letter*; it is a fair and clear distinction. Let the Higher Criticism stand on one side and its opposers on the other, and let each side be true to its colors. Then we shall all know where we are, which is the point raised by the question—"Where are we?" In other words, the question between the two parties is strictly one of *method*. It is not a question as to the exact meaning of this or that verse of Scripture; it is a question as to how all Scripture shall be read. It is a question as to what kind of a book the Bible is. And what are these two methods? That of the Higher Criticism is—that the Bible shall be interpreted by a devout study of its various parts with all the light that can be thrown upon it from all sources. Its concrete purpose is to ascertain its full and exact history. It has no theory of inspiration; it simply investigates, and reports what it finds.

The method of the other side is based on an unquestioning assent to the Bible as a miraculously inspired book, every word literally true, every event historical, without myth or legend—infalible—the whole being the product of the direct inspiration of God and therefore equally authoritative in all its parts. Such, and so unlike, are the two methods. If the latter method is correct, the Higher Criticism has no vocation. If the method of the Higher Criticism is correct, the other is not. There may be slight variation on either side, but one cannot belong to both sides without self-contradiction. Nor are there any other than these two methods. If the Higher Criticism admits that certain parts of the Bible are exempt from critical examination and estimate, it opens a door through which it must go out and let in the entire Old Testament as history, even to Noah's ark and all it contained. If, on the other hand, the opponents of the Higher Criticism feel compelled to admit that certain parts are not historical—such as the story of Eden, or the flood, or the plagues of Egypt, or the exodus through the Red Sea, or the standing still of the sun upon Gibeon and the moon in the valley of Ajalon, or the ark of the covenant at Ashdod, or the death of fifty thousand men in Beth-shemesh because they looked into the ark—if they hesitate over these and like statements, they open a door they cannot close and the Higher Criticism enters and takes possession of the ground as its own, its function being to explain such Scripture and to assign its place in a continuous revelation of God.

But the two methods cannot be mingled; each excludes the other by its definition of itself. If either side crosses the dividing line in order to make exceptions, the issue between them dies out and debate ceases for lack of a question.

There can be no playing fast and loose in this matter. To assert a theory and make exceptions that deny the theory is unfair war and worse logic. One cannot oppose a theory and hold it at the same time. There should be the greatest charity and forbearance between the two parties, but there must also be consistency or neither side will discover where we are.

EVOLUTION A FACTOR

There is one statement in the recent article with which we heartily agree, namely, "It goes without controversy that the doctrine of evolution lies behind the Higher Criticism." Nothing could be truer, although a student in the Higher Criticism does not proceed upon the theory of evolution or any other scientific theory. He is an investigator—that and nothing else. He reports what he finds, and leaves others to classify it under its proper theory. It so happens, however, that such discovery readily finds place under evolution, and, like all other discoveries in history and science and every other department of human knowledge, it confirms the doctrine of evolution. It will not be seriously urged that evolution is to be set aside because "it has no place for any moral giants like Abraham." It is easier to explain this patriarch than to do away with eternal law. While the Higher Criticism is not directly at work in the interest of evolution, it is not insensible to the fact that its discoveries are in accord with this universal law. If they were not they might be suspected.

And what is evolution that it should be quoted as though it were in some way antagonistic to the Bible? It stands for the fact that there is a universal movement of the universe by development from lower to higher forms. It seems to culminate in man, whom it has always had in view. It continues in man, whom it has lifted out of brute and savage conditions into civilization, and is steadily carrying on towards social and moral perfection. The force of evolution is immanent in its forms and processes. It falls in with the modern and also ancient conception of God as revealing himself in nature and humanity and under their conditions. He is always unfolding himself through laws which work progressively. How else, in what better way, could they work? In religion, as in all else, the divine revelation is gradual and under conditions. The Bible is not an exception to God's uniform method. It is not a miraculous dictation to man, but is God inwardly speaking to him under his human conditions and limitations.

We put the Bible in the category of evolution not only because nothing is exempt from it, but because it best explains the Bible and confirms what is highest and truest in it. No one now thinks—in the real sense of the word—except under the law of progressive development. It is correcting previous mistakes, and rectifying ancient wrongs, and sloughing off superstitions, and everywhere pointing out law, from which come order and harmony. Here is the explanation of the immense strides of the present civilization. As soon as evolution was clearly established, humanity leaped into the

open path, conscious that it had found the way to its destiny. Hence this marvel of discovery and uplift and progress in every conceivable form of thought and study and action. When it is unrecognized there is stagnation. The more clearly it is seen, the plainer its truth becomes. It is only in religious circles that it is decried—as the insane sometimes turn against their best friend. Under the pervading spirit of this law that sends men everywhere searching for the meaning of all things, scholars began to investigate the Bible afresh, and to ask all manner of questions about it. They simply fell into the new order of getting at the truth of things by actual investigation, confident that the closer they could follow this method the nearer they would be to the truth and to the mind of God.

When it is said that it plunges us into naturalism, we grant it. The charge has been made before and the battle fought out. It was brought against Bushnell, and his answer was: "Nature and the supernatural the one system of God." It is our answer today, not exactly in Bushnell's terms, but in a sense as much deeper as we have a clearer faith in the immanence of God. Where should God be but in his works, and what is nature but a manifestation of God, and what is man but the dwelling place of his Spirit? Its laws are his laws, all pointing as they work towards man and the soul that is in him. They point directly to a union where God and man meet in perfect humanity and real divinity; the son of man becomes the son of God; the Spirit—the life of all—behind and in all. It is along such a path and to such ends that thought is tending, led by a truth that long since vindicated itself as such. To raise an issue in this late day between evolution and religion would be a calamity if it were successful. It would prolong superstition and discredit the church, and in that way would be mischievous; but it will not reach to the height of the calamitous.

THE LEADERSHIP OF THE SPIRIT

Without any attempt to answer fully the question, "Where are we?" we have tried to indicate that we are where we are by the call of God, who has always been revealing himself progressively to men, and is feeding them by all the words that proceed out of his mouth. A marvelous bright light has come into the world, kindling an insatiable desire to penetrate to the bottom of everything that is, and all that man has thought and felt and done. Nowhere is the passion stronger than in the students of religion; and in no department are the searchers truer or more free from prejudice, or better equipped for their work than those who are striving to discover the origin and history of the Bible and—to that extent—its real meaning. To prejudice the church against them is to turn against the immemorial sources of its light and to forget the course of its history.

The Higher Criticism not only does not ignore the "historical sense of seventeen or eighteen centuries" of which Lightfoot speaks, but is grounded upon and has its being in history itself, which is the only source of the historic sense. It has added to the knowledge of eighteen centuries that of forty previous centuries,

and, what is of more value than all, the refined and tested historic sense of the last century—the heir of all the centuries. It is from the very nature of its studies conservative, but only so far as knowledge justifies it. It is alive to the thought of the age because it is alive to the truth of all ages. If at times its studies seem to

make it a critic of the church and its creeds and institutions, it as often explains and vindicates them. But whatever it does it is rigidly governed by one principle only—the search for truth. It does not speculate, nor dogmatize, nor take sides for or against. Such a course is foreign to its nature and would be fatal

to the end in view. If it pauses a moment in its arduous search it may possibly reflect on the shrewd remark of one of the shrewdest of modern men: "Every new truth or great change passes through three stages: first, it is not true; second, it is contrary to the Bible; third, we always knew it."

The New Master*

Fourth in the Series, Glengarry Sketches

BY RALPH CONNOR, AUTHOR OF BLACK ROCK AND SKY PILOT

The school had taken up again after its two weeks' holidays, and the boys were making their way to the gate, the smaller ones with much noisy shouting, but the big boys soberly enough engaged in earnest conversation. It was their first day of the new master, and such a day as quite "flabbergasted," as Don Cameron said, even the oldest of them.

"Murdie," cried Hughie to Don's big brother, who was walking slowly toward the gate, "you won't forget to ask your pa for an excuse if you happen to be late tomorrow, will you?"

Murdie paid no attention.

"You won't forget your excuse, Murdie," continued Hughie, poking him in the back.

Murdie suddenly turned, caught him by the neck and the seat of his trousers, and threw him head first into a drift, from which he emerged wrathful and sputtering.

"Well, I hope you do," continued Hughie, "and then you'll catch it. And mind you," he went on, circling round to get in front of him, "if you want to ask big Bob there for his knife, mind you hold up your hand first." Murdie only grinned at him.

The new master had begun the day by enunciating the regulations under which the school was to be administered. Two of them seemed to the boys to have gone beyond the limits of all that was outrageous and absurd. There was to be no speaking during school hours, and if a boy should desire to ask a question of his neighbor he was to hold up his hand and get permission from the master. But worse than all, and more absurd than all, was the regulation that all late comers and absentees were to bring written excuses from parents or guardians.

On the whole, the opening day had not been a success. There was a kind of settled if unspoken opinion among the children that no master could ever fill Archibald Munro's place in the school. Indeed, it was felt to be a kind of impertinence for any man to attempt such a thing. And further, there was a secret sentiment among the boys that loyalty to the old master's memory demanded an attitude of unsympathetic opposition to the one who came to take his place. The new master was unaware of this state of mind. He was buoyed up upon the sentiments of enthusiastic admiration and approval that he carried with him in the testimonials from his last board of trustees in town, with which sentiments he fully agreed, and hence he greeted the pupils of the little backwoods school with

an airy condescension that reduced the school to a condition of speechless and indignant astonishment.

"Does he think we're babies?" asked Don, indignantly.

"And did you see him trying to chop at recess?" (Ree'cis, Hughie called it.) "He couldn't hit twice in the same place."

"And he asked me if that beech there was a maple," said Bob Fraser in deep disgust.

"O, shut up your gab!" said Ranald, suddenly. "Give the man a chance, anyway."

"Will you bring an excuse when you're absent, Ranald?" asked Hughie.

"And where would I be getting it?" asked Ranald, grimly, and all the boys realized the absurdity of expecting a written excuse for Ranald's absence from his father. Macdonald Dubh was not a man to be bothered with such trifles.

"There's our bells," cried Thomas Finch, as the deep, musical boom of the Finch's sleigh bells came through the bush. "Come on, Hughie, we'll get them at the cross." And followed by Hughie and the boys from the north he set off for the north crossroads, where they would meet the Finch's bobsleighs coming empty from the sawmill.

"There they are, Hughie," called Thomas, as the sleighs came out into the open at the crossroads. "They'll wait for us. They know you're coming," he yelled encouragingly, for the big boys had left the smaller ones, a panting train far in the rear, and were piling themselves onto the Finch's sleighs, with never a "by your leave" to William John—formerly known as Billy Jack—Thomas's eldest brother, who drove the Finch's team.

Thomas's home lay a mile north and another east from the Twentieth crossroads, but the winter road by which they hauled saw logs to the mill cut right through the forest, the deep snow packed hard into a smooth track covering roots and logs and mud holes.

To Hughie the ride this evening was blissful to an unspeakable degree. He was going to spend the night with Thomas, for one thing, and Thomas as his host was quite a new and different person from the Thomas of the school.

In addition to the joy that Hughie had in Thomas in his new role as host this winter road was full of wonder and delight, as were all roads and paths that wound right through the heart of the bush. The bush roads and paths, summer and winter, were filled with things of wonder and of beauty, and this particular winter road of the Finch's was best of all to Hughie, for it was quite new to

him, and besides it led right through the mysterious, big pine swamp and over the butternut ridge, beyond which lay the Finch's farm. Here and there the rabbit runways, packed into hard little paths, crossed the road and disappeared under the thick spruces and balsams; here and there the sly, single track of the fox or the deep hoof-mark of the deer led off into unknown depths on either side. Hughie, sitting up on the bolster of the front bob beside Billy Jack, for even the big boys recognized his right as Thomas's guest to that coveted place, listened with eager face and wide-open eyes to Billy Jack's remarks upon the forest and its strange people.

One thing else added to Hughie's keen enjoyment of the ride. Billy Jack's bays were always in the finest of fettle and pulled hard on the lines, and being rarely allowed the rapture of a gallop, when the swamp was passed and the road came to the more open butternut ridge and Billy Jack shook the lines over their backs and let them out, their response was superb to witness, and brought Hughie some moments of ecstatic rapture. Along the hard packed road that wound about among the big butternuts the rangey bays sped at a flat gallop, bounding clear over the pitchholes or cobots, the booming of the bells and the rattling of the chains furnishing an exhilarating accompaniment to the swift, swaying motion, while the children clung for dear life to the bobsleighs and to each other. It was all Billy Jack could do to get his team down to a trot by the time they reached the clearing, for there the going was perilous, and besides, it was just as well that his father should not witness any signs on Billy Jack's part of the folly that he was inclined to attribute to the rising generation. So steadily enough the bays trotted up the lane, and between long lines of green cordwood on one side and a haystack on the other, into the yard, and swinging round the big straw stack that faced the open shed, and was flanked on the right by the cow stable and hogpen and on the left by the horse stable, came to a full stop at their own stable door.

"Thomas, you take Hughie into the house to get warm till I unhitch," said Billy Jack, with the feeling that courtesy to the minister's son demanded this attention. But Hughie, rejecting this proposition with scorn, pushed Thomas aside and set himself to unhitch the S-hook on the outside trace of the nigh bay. It was one of Hughie's grievances, and a very sore point with him, that his father's people would insist on treating

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him in the privileged manner they thought proper to his father's son, and his chief ambition was to stand upon his own legs and to fare like other boys. So he scorned Billy Jack's suggestion, and devoted himself to the unhitching of the team. And so quick was he in his movements, and so fearless of the horses, that he had his side unhitched and was struggling with the breaststrap before Billy Jack had finished with his horse.

"Man, you're a regular farmer," said Billy Jack, admiringly, "only you're too quick for the rest of us."

Hughie, still struggling with the breaststrap, found his heart swell with pride. To be a farmer was his present dream.

"But that's too heavy for you," continued Billy Jack. "Here, let down the tongue first."

"Pshaw!" said Hughie, disgusted at his exhibition of ignorance, "I knew that tongue ought to come out first, but I forgot."

"O, well, it's just as good that way, but not quite so easy," said Billy Jack, with doubtful consistency.

It took Hughie but a few minutes to unfasten his end of the neck yoke and the cross lines, and he was beginning at his hame-strap, always a difficult buckle, when Billy Jack called out, "Hold on there! We'll make them carry their own harness into the stable. Don't believe in making a horse of myself." Billy Jack was something of a humorist.

The Finch homestead was a model of finished neatness. Order was its law. The whole establishment gave token of the unremitting care of the organizing mind. For, from the dark to dark, while others might have their moments of rest and careless ease, "the little mother," as Billy Jack called her, was ever on guard, and all the machinery of house and farm moved smoothly and to purpose because of that unsleeping care. She was last to bed and first to stir, and Billy Jack declared that she used to put the cats to sleep at night, and waken up the roosters in the morning. And through it all her face remained serene, and her voice flowed in quiet tones. Billy Jack adored her with all the might of his big heart and body. Thomas, slow of motion as of expression, found in her the center of his somewhat sluggish being. Jessac, the little dark-faced maiden of nine years, whose face was the very replica of her mother's, knew nothing in the world dearer, albeit in her daily little housewifely tasks she felt the gentle pressure of that steadfast mind and unyielding purpose.

Her husband regarded her with a curious mingling of reverence and defiance. For Donald Finch was an obstinate man, with a man's love of authority, and a Scotchman's sense of his right to rule in his own house. But he had long ago learned that his wife was always right, while he might often be wrong, and that, withal her soft words and gentle ways, hers was a will like steel.

Besides the law of order, another law ruled in the Finch household—the law of work. Each had their share to do and bore the sole responsibility for its being well done. If the cows failed in their milk, or the fat cattle were not up to the mark, the father felt the reproach as his; to Billy fell the care of the horses;

Thomas took charge of the pigs, and the getting of wood and water for the house; little Jessac had her daily task of "sorting the rooms," and when the days were too stormy or the snow too deep for school, she had in addition her stent of knitting or of winding the yarn for the weaver.

To the mother fell all the rest. At the cooking and the cleaning and the making and the mending, all fine arts with her, she diligently toiled from long before dawn till after all the rest were abed. But besides these and other daily household duties there were, in their various seasons, the jam and jelly, the pumpkin and squash preserves, the butter-making and cheese-making and, more than all, the long, long work with the wool. Billy Jack used to say that the little mother followed that wool from the backs of her sheep to the backs of her family, and hated to let the weaver have his turn at it. When it came back from the weaver in great webs of fulled cloth and flannel and winsey, there was all the cutting, shaping and sewing before the family could get it on their backs. True, the tailor was called in to help, but though he declared he worked no place else as he worked at the Finch's, it was Billy Jack's openly expressed opinion that "he worked his jaw more than his needle, for at mealtimes he gave his needle a rest."

But though Hughie, of course, knew nothing of this tolling and molling, he was distinctly conscious of an air of tidiness and comfort and quiet, and was keenly alive to the fact that there was a splendid supper waiting him when he got in from the stables with the others, "hungry as a wild cat," as Billy Jack expressed it. And that was a supper! Fried ribs of fresh pork and hashed potatoes, hot and brown, followed by buckwheat pancakes, hot and brown, with maple syrup. There was tea for the father and mother with their oat cakes, but for the children no such luxury, only the choice of buttermilk or sweet milk. Hughie, it is true, was offered tea, but he promptly declined, for though he loved it well enough, it was sufficient reason for him that Thomas had none. They were all too busy to talk, at least so Hughie felt, and as for himself, he was only afraid lest the others should "push back" before he had satisfied the terrible craving within him.

(To be continued.)

An English author, Mr. Robert Allbut, recently made an appeal in a London paper for funds in behalf of the confidential friend of Mark Twain's Tramp Abroad, who is called in that book "Harris." Mr. Allbut announced that he was personally acquainted with Harris, who was a gentlemanly and cultured person, but reduced to such poverty that he was compelled to spend his nights in the streets of London, and that he, Mr. Allbut, would be pleased to receive contributions to rehabilitate him. A telegram of inquiry to Mark Twain called forth this reply: "The alleged Harris is a fraud. The real Harris was the Rev. Joseph H. Twichell, who is still living in Hartford, Ct." Then the alleged Harris wrote a letter to the London paper which had published the appeal, repudiating any efforts to rehabilitate him, and intimating that the public would better mind its own business—which probably is what the newspaper thought it was doing by providing a sensational item to increase its circulation.

Closet and Altar

GOD'S MERCY

He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the heaven is high above the earth, so great is his lovingkindness toward them that fear Him.

He drives them away as the wind drives the smoke. He casts them into the depths of the sea, that they may never reappear, however great and heavy they may have been. For when sinners turn with their whole hearts from sin to God, God turns away wholly from their sins and looks with smiling face upon them.—*John Tauler.*

Those that would have the comfort of the pardon of their sins must take shame to themselves by a penitent confession of them.—*Matthew Henry.*

Lord, in that evil day
When my own wicked thoughts like thieves
waylay me,
Or when pricked conscience rises up to slay
me,
Shield me, I pray.

Aye, when the storm shall drive
Spread thy two blessed hands like leaves
above me,
And with thy great love, though none else
should love me,
Save me alive!

Shed down thy grace in showers
And if some roots of good, at thy appearing,
Be found in me, transplant them for the rear-
ing
Of heavenly flowers.

—*Alice Cary.*

Penitence and holiness are near akin. It is by way of penitence, self renunciation, lowliness of spirit, that men draw nigh to God.—*R. J. Campbell.*

Why showest thou outwardly this dolor and sadness on account of thy offenses? Keep this sadness to thyself and God only and pray him of his mercy that he forgive thee and restore to thy soul the healthy joyance whereof it hath been deprived as a punishment for thy sin. But before me and others be heedful ever to have cheerfulness, for it becometh not a servant of God before his brother or any other to show sadness and a troubled countenance.—*Francis of Assisi.*

Being forgiven, to forgive—so God makes the godlikeness which he gives visible through action for the help of other men.—*I. O. R.*

O God, out of whose infinite pity comes forgiveness of our sins, have mercy upon me in my low estate and cleanse my soul from guilt. Give me clear insight, by Thy Holy Spirit, into the nature of the evil I have done, that I may see how ugly it must be in the sight of all pure eyes and faithful hearts; but show me also Thy great gift of pardoning love and the beauty of that holiness which Thou desirest I should share. Arm me against temptation! Hold me against myself, that the better self which Thou hast planted may have room to grow. When I fall, give me courage to rise again. Though I am cast down, let me never be discouraged, but may the shining of Thy light bring me good cheer. Amen.

Home Mission Fields, Old and New

Under the Care of the American Missionary Association

The messages from many sources and the illustrations of the work given on the following pages emphasize the importance of the work of the American Missionary Association and furnish substantial encouragement to all interested in it. Every Christian patriot must rejoice in what has already been accomplished by the noble body of missionaries in this great field and must also be impressed with the need of re-enforcement and enlargement. The work in the South has great and growing significance. The work in the West among the needy races also presses for settlement. And there now opens the new and important field of Porto Rico.

The Story of Pictures

Pictures tell an interesting story of the development of our churches in the South. A large concourse of people gather for weeks, it may be, under the branches of some sheltering grove. Their first church edifice is a breezy booth or arbor. The cottage of the pastor is little more than a cabin of the old time, suggesting even the days of Uncle Tom. A Congregational council gathers in a dilapidated country school building. A small meeting house is erected. Soon this is inadequate and a tidy church of comfortable dimensions and good appearance stands as the evidence of the devotion and sacrifice of these people.

In these various stages of development these people have learned the great lessons of Congregationalism. They are not dependent upon a bishop or presiding elder; they exercise the very qualities which they need to develop, namely, independence and self-help. The Congregational Church established in a needy community opens up a new life to the people, a life large and free. It throws them upon their own resources. It cultivates the self-direction and impresses upon them their own responsibility in the development and spiritual elevation of their people. This is the lesson of the pictures.

What is it to elevate a race? To bring it to a better economic condition, large social and intellectual life, clear perceptions of morality and religion, and a life accordant with them. It is to bring the race to the fullest realization of the powers and capacities with which it has been endowed.—Pres. F. G. Woodworth.

Three Essential Characteristics of A. M. A. Work

PIONEER, PROGRESSIVE, PERMANENT

BY SEC. C. J. RYDER

Pioneer The association has been a pioneer in many cases. Long before the war missionaries were sent to the Negroes in the South. The record of heroism and suffering left by these brave men and women is an honorable part of our American history. How large an element it was in bringing freedom to the slaves and making our country one in the great purposes of Christian civilization no one can tell.

Among the highlanders of the South this association was a pioneer. In 1848 schools and churches were established in North Carolina and Kentucky, some of which still exist. The stories of these early efforts



A cabin home

in remote mountain regions read like fairy tales or the wonderful dreams of the Arabian Nights.

To the Indians of the prairie and the Chinese on the Pacific slope in early years missionaries went. So, too, in Ala-ka this asso-



A highland family

ciation was among the pioneers in entering that great field.

In methods of work as well as people reached this work has been pioneer. Industrial training was first introduced among the Negroes at Talladega College, Alabama, an institution planted by the association. The splendid work now accomplished by many institutions in the South in their industrial departments is the evidence that this pioneer effort at Talladega was wise and sensible.

From the small beginnings industrial training has constantly developed. Instruction is now given in twenty-three different trades to young men and women. Almost every school in the lowlands and the highlands of the South, among the Indians on the prairies, and among the Eskimos in Alaska, and in the new field of Porto Rico, has introduced and developed more or less complete industrial training for the pupils. Some forms are unique and especially interesting. The care of a reindeer herd, mentioned later on in these pages, is of this class.

College and social settlements were early introduced under the able leadership of such men as Pres. E. M. Cravath. Different institutions in the North sent companies of faithful graduates to strategic points at the South immediately after the war, and these missionaries re-enforced each other and developed the work along the lines familiar to us in these later days in the city work of the college settlement.

Progressive The work has been equally progressive. There has been no stagnation. From the one school that was established Sept. 17, 1861, there has grown the great educational system through the South and West, numbering 110 institutions. The scope of the educational training has also constantly increased. From the simplest form of industrial training and kindergarten up through normal and professional instruction these institutions represent a comprehensive course of education.

Permanent In the pioneer movements and in the progress of this work great care has been taken that

it should be permanent. In the changing conditions of new settlements and the material development of regions occupied, churches sometimes accomplish their mission and serve the Lord by their death. These are few, however, and perhaps the epitaph suggested by our old colored brother, "Blessed are the dead who die in the Lord," is not inappropriate. They have accomplished often a magnificent work, and the results in the lives of many of the scattering community are permanent. But the great body of missions and schools and institutions is abiding. The institutions in the South, many of them planted almost immediately after the war, are strategically situated. Great wisdom was manifested by these early patriots and statesmen in the points chosen for these institutions.

The church work has also been characterized by these qualities. The people coming out from slavery would naturally have a ministry poorly qualified for their



Indian teepees

work. The association in planting churches insisted upon an intelligent and upright ministry and correctness of moral character in the membership. The results have abundantly proved the wisdom, however, of such exactions. The churches scattered through the South among the colored people are always distinguished for their high character. Graduates of our institutions find their homes in these churches. Modern methods of church

work are introduced and through them reach many other Christian bodies.

Among the Indians the church work has gone hand in hand with the educational efforts. Native pastors occupying these outstation mission churches bring in their life and especially their wholesome domestic surroundings the greatest emphasis of their gospel message.

All modern forms of Christian work are

adopted in these churches. The Endeavor Society is an important feature. Indeed, the tropical South at Lares, Porto Rico, greets the frigid North at Cape Prince of Wales through a common tie of Christian Endeavor fellowship. At these two extremes our missionaries have organized Endeavor Societies. With this outline it is right to say that the work of the American Missionary Association is pioneer, progressive, permanent.

The Southern Lowlands and Highlands

The Testimony of a Distinguished Southern Educator

BY SEC. A. F. BEARD, D. D.

What higher or more generous commendation could be asked than the following from the president of the Tulane University of Louisiana, Dr. Edwin A. Alderman, written within a few weeks, referring to Straight University: "I have heard on all sides commendations of the scope of its curriculum and common sense character of the work done, the application of the instruction given to life, and in many ways I have heard good reports of the men and women who have received instruction here. I am sure that it is doing a great service for the colored youth of this region."

The Varied Practical Results These institutions and others quite as worthy have, through those whom they have sent out, been teachers of millions of people. Take, for example, the great industrial school of Tuskegee with its thousand students. At least fifteen or sixteen of its prominent teachers are graduates from the college departments of the higher institutions for the Negro planted and sustained by the North, besides other teachers from the normal grades of the same institutions. Wisely, therefore, does our honored Prin. B. T. Washington add his testimonies to the necessity of these institutions and his indorsement of their work. It can be seen, also, how the influence extends itself. Many hundreds of thousands have been taught how to live in good homes, how to be industrious, how to practice economy, how to acquire property, how to be thrifty, how, in short, to be the leaven of right thought and feeling and action, which has done far more and is doing more to leaven the masses of the Negro people than all other agencies. More than this, they have stirred the white people to emulate and imitate their schools and their progress in the

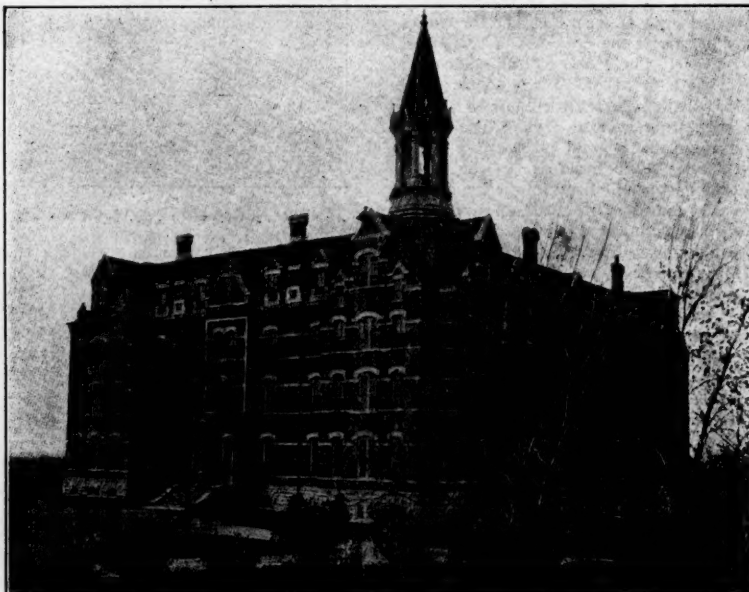
upbuilding of character, and the white educators of the South, as never before, are rallying the Southern people to unite in this upbuilding.

The Muster Roll The higher institutions of the A. M. A. in the South include the following:

	Founded.
Fisk University, Tenn.	1865
Talladega College, Ala.	1867
Tougaloo University, Miss.	1869
Straight University, La.	1869
Tillotson College, Texas	1876
J. S. Green College, Ga.	1897



Printing office, Talladega, Ala.



Jubilee Hall, Fisk University. Built with money earned by the original Jubilee Singers

Normal and graded schools among the Negroes are 33, including the following: Avery Institute, S. C.; LeMoyne Institute, Tenn.; Ballard Normal School, Ga.; Emerson Institute, Ala.; Joseph K. Brick Normal and Industrial School, N. C.

Primary and common schools among the Negroes number 32.

The schools among the highlanders, consisting of 12, include Grand View Institute, Tenn.; Skyland Institute at Blowing Rock, N. C.; Joppa Normal Institute, Ala.; Williamsburg Academy, Ky.

Indian schools are five, important among which are Santee Normal Training School, Neb.; Oahe, S. D.; and Fort Berthold Home School, N. D.

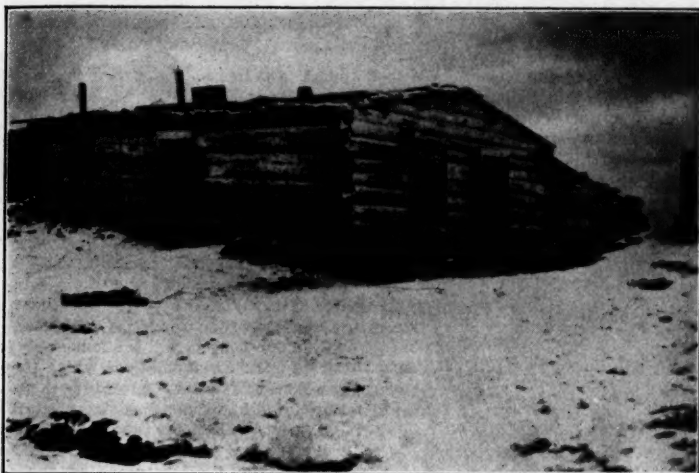
Among the Chinese are 21 schools at various points on the Pacific slope.

In Alaska the school is at Cape Prince of Wales.

In Porto Rico the two schools are situated in the northern part of the island at Santurce and the central part at Lares.

One night not long since I was called to the deathbed of a child. As I sat upon the edge of the bed stroking the tiny, wasted hand of the child, I looked around, and this is what I saw: Black, smoked walls above and upon the sides. The cracks between the chinks of the logs let in the air, damp and cold. There was not a picture, nor a book, nor one beautiful thing to rest the mind or soul. Nothing but misery and poverty. Christ gathered the little one safe unto himself before another day, and it was quietly laid in the homemade coffin and borne by neighbors to the grave. The teachers sang and prayed with the parents, offering aid and consolation. This indicates how the A. M. A. teachers become true, sympathetic friends.—A Missionary.

The Indians in the Middle West



Indian hut

The Indians' Development Ethically and religiously there has been marked advance. Twenty-five years ago the old Indian community was like Sodom; now the Indians live decently on the allotments with their wives, and none of them have more than one. There is vice to fight, but only as in every white community. A certain class of white neighbors are, furthermore, the cause of the greatest conflict. It is necessary to add that the administration of Indian affairs by politicians reminds one of the dream image that was part iron and part clay.

Religiously the phenomena of growth are seen here as elsewhere. Form and ritual are in sight, and are adopted before the inner power is felt. The old beliefs have largely passed away from the younger generation. The Christian teaching, answering to all that was of higher aspiration and better living in the old region, has saved them from infidelity and won their intellectual faith. They have divided on denominational lines for the same reason that whites do. It comes more from social than from mental or moral differences. The church is more a social center to them than a spiritual.

So we have been divided into Congregationalists, Catholics and a few Episcopalians. Before we are through there may be other denominations represented. It is needless to say that none of them are yet well represented. The great gain is that a whole community has started out on a new social and ethical basis, that there is a husk that incloses a kernel of true spiritual life. We find this result after twenty-five years: an implanted, growing faith in Jesus Christ. It will not die.

N. Dakota.

C. L. HALL.

A Unique Christian School

The purpose of Santee Normal Training School was from the first to educate and train native teachers and missionaries. During the years of its existence many more than a thousand young Indian men and women have gone out from it as helpers in the Christian civilization that has been gaining widespread and firm hold upon their people. The success of the school is proved by its results as represented in the training of Christian workers everywhere, as well as native teachers and pastors. — F. B. RIGGS.

Indian Industry at Santee, Neb. We have five acres of the most elegant potatoes.

The crop is already equal to 350 bushels to the acre, with the promise of a much larger yield. Suppose we have 2,000 bushels and the school uses only 500 bushels, there will be a large margin for the market. This is a fair sample of the productiveness of our school farm this year. It is beyond all comprehension more than ever before. The sod corn on the southwest field is doing finely.

There is promise of a large yield of corn. Some very sanitary additions to the water works have been made this summer. We do all our plumbing. "WORD CARRIER."

The Outstation One good thing about the outstation is that it is portable. It is not expensive. When the Indians move away it can easily follow them. But we are all grateful that we have not yet been compelled to test this qualification. The success of the outstation work depends so largely upon the native worker, his tact, his Bible knowledge, his spirituality, that in pushing outstation work we must never be unmindful of the mission boarding school where he must be trained. This is our crying need today, for means to man these outstations with men who will know more than the children when they return home from the Government boarding schools; men who have been prepared by years of religious training in mission schools to stand firmly against heathen practices, and to teach their people wisdom and righteousness in the humble outstation.

North Dakota.

G. W. REED.

Indian Benevolence

Our Indian churches have their Sunday schools, Endeavor Societies, Women's Missionary and Sewing Societies and Young Men's Christian Associations. They support also a native missionary society for work among their more heathen tribes. This native missionary society raised \$1,066 for its work in a single year.

It supported three Indian missionaries among the heathen Sioux in the more western reservations; began plans for sending a missionary to the Crows, who were their ancient enemies, and gave \$300 to the Jubilee Fund of the A. M. A. They also contributed toward our Congregational Benevolent Societies with remarkable generosity. Many of the Indians pledged from five dollars to ten dollars apiece for missionary collections, and every one of them redeemed his pledge promptly.

The Alaska Opportunity

Alaska is principally occupied by Eskimos. Out of the total population given in the census of 1900, of 63,501, 40,000 were Eskimo. The pioneer mission among these people was opened in 1890 by this association. Cape Prince of Wales has been the center of this missionary effort. An original and unique feature of this mission is the reindeer herd. These furnish meat, milk and transportation and are of great value to the people. "Our herd of reindeer has done well. It now numbers 993, the largest herd in Alaska," writes a missionary, adding as follows: "Four herders now own a sufficient number of deer to support themselves. These four now have a good start and instead of being supported by the mission will become in part supporters of the mission. When these boys spend their Sunday at the cape they generally contribute one half dollar each to our Sunday collection."

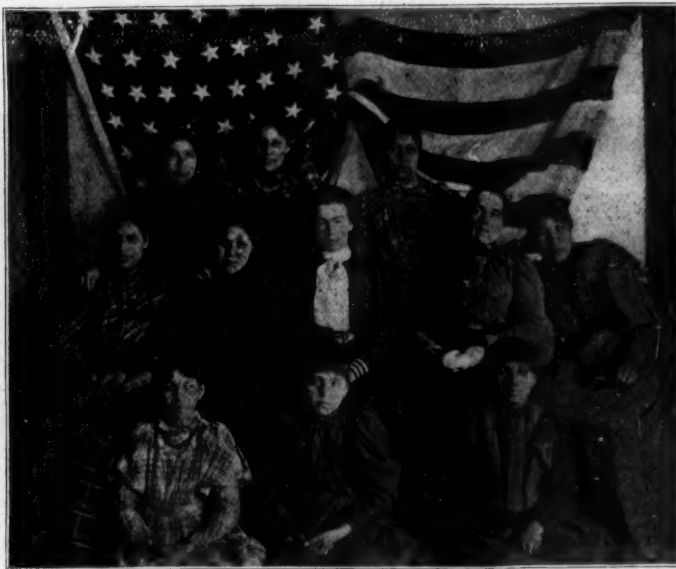
Missions planted at points in the interior in the Eskimo villages have proved of great value. The people are gentle and receptive and the work among them is hopeful.

A Chinaman's Hope for His Country

BY JER GAM, SAN FRANCISCO

Chinese Hope for Future

I sincerely believe that God has a great future for China. He has preserved her for nearly 5,000 years, and he will still preserve her to his glory. The land of Sinim is to be won for Christ. The Chinese who became Christians in America will be a great factor in building up China. God saw that America did not send forth missionaries fast enough, so he brought out the secluded Chinese to this country to be Christianized by the disciples of Christ, so that they may go back as volunteer missionaries and thus hasten the conversion of China. We are sincerely thankful to America for taking the initiative in negotiations toward preserving the integrity of China. Now, as a friend and neighbor, let her continue her good work.



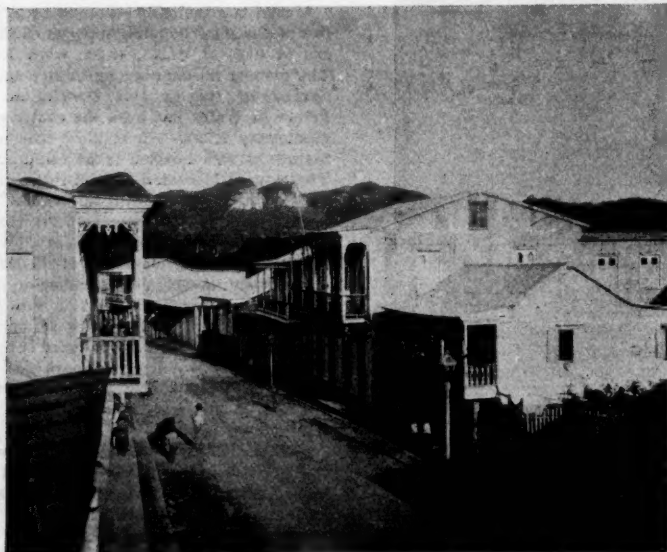
Group of pupils, Ft. Berthold, N. D.

Porto Rico—the Newest Field

The Need Porto Rico is under the American flag and a part of our own national domain and, therefore, a home missionary field. In responding to the call to occupy this new field the American Missionary Association took great care to discover the real conditions. The need seemed almost appalling. The density of the population is great. In the United States there are twenty inhabitants to the square mile. In the Philippine

expect our coming and if we were detained would always send to inquire if we were sick.

One Sunday, with some apprehension, we determined to try an experiment. We took with us a hammer and nails and a Sunday school picture roll, which we hung up on the biggest house on the street. The people did not know what to think of such a strange proceeding, but when we began to sing a crowd soon gathered and some even joined heartily



School at Lares

Islands sixty to the square mile, while in Porto Rico 270 are crowded to the square mile.

The ignorance is also great. Although public schools are being established by the Government, only a small fraction of the children of school age are as yet provided for. The A. M. A. entered this newest field with churches and schools. One of the first was established at Santurce. Soon after another school was planted at Lares, quite up in the mountain region. Congregational churches were established at Fajardo, Humacao and Lares. Old people, middle-aged and children are crowding these services. Little children fill the Sunday schools. Recent letters from missionaries in this island field bring encouraging messages.

The Response Most of the women cannot read and had never heard the story of Jesus. They listened eagerly while we read and sang and, though we could not talk freely, they were pleased at our mere presence in their desolate homes. They grew to

in the songs they had learned. We chose the picture of the shepherds watching their flocks on the night of Jesus' birth, because the facts were already familiar. Again we read the simple story and in faulty, halting Spanish explained the picture. I wish you might have seen the place, the tumbled-down street in shack-town, the motley crowd; could have watched the changing expressions on the sad faces—the interest—the eagerness—the hope.

Who shall say that this little street company in their poverty and ignorance did not that day worship God as devoutly as did many another congregation in rich and costly courts!

MISS J. L. BLOWERS.

The Southern Presbyterian Church is just sending two colored missionaries, Miss Althea M. Brown and Dr. Lucius A. De Yampert to Africa. Miss Brown is a graduate of Fisk University and Dr. De Yampert received his early training in Burrell School, the A. M. A. institution at Selma, Ala.



American Missionary Association School, Santurce

The Opportunity on the Pacific Slope

BY SEC. F. P. WOODBURY, D. D.

Two great Oriental nations, Japan and China, are now next door to our own. The swift and frequent steamships are flying like shuttles between their shores and ours. Our Government has become an Oriental power. Our commerce and trade are growing in volume and influence. What we can do for these thousands upon thousands of Orientals now within our borders will tell immensely in the future upon the populations which they will reach in their homes. Already both these nations have had their Christian martyrs of as

heroic a type as any in history. Already the Christian banner flies in some of their chief cities. If we can send back their young men and their older men, their wives and mothers, to these countries filled with the ardor of Christian faith we shall have made a long step toward the conquest of the Orient for Christ.



A Veteran's Testimony

BY SEC. J. E. ROY, D. D.

The American Missionary Association was the first of all churches and societies to begin work among the freed people. It was in the fall of 1861, at Hampton, Va., near where the first shipload of slaves had been landed in 1620. The association was also first to start industrial work among the freedmen. It was at Talladega, in 1867, where land was purchased and boys were set to work upon it and girls were taught indoor industries. The next was the planting in the following year of Hampton Institute with its industrial idea, the association giving to General Armstrong's trustees its 120 acres of land on which to develop that wonderful man's ideals of consecrated labor. The A. M. A. was the first of all societies to go up into the Southern mountains with a system of education, scholastic, industrial, Christian.

At the annual meeting of the association, held in our First Church in Chicago in 1839, the question was discussed, What shall be done with the A. M. A. since the other societies have come up to the right standard on the slavery question? Some suggested that the organization having served as a tug to help the old societies out of the harbor into clear sailing should now itself be laid up. "No," said Pres. Jonathan Blanchard, "we will turn the tug into a frigate to course all up and down the Southern waters, dispensing the light and glory of freedom, education and spiritual religion." Now that all of this has become history, is it not natural that we should recognize the fact that this same tug-frigate, following the "Amistad" committee, has at last sailed into this same port of New London.

As a patriotic duty, as an act of obedience to the behest of our Master, and as a united movement—our part of the work of the living God—we and you are working in the American Missionary Association to help bring on the millennial day when all shall know him. Shall we do our part, and, in imitation of Christ, help the neglected and the downtrodden, remembering his words, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me?"—Charles A. Hull, chairman Executive Committee.

Indian Summer

BY ISAAC OGDEN RANKIN

When autumn's mellow days are quite gone by
And the heart mourns for faded leaf and bough
Robbed of its summer children, for a sky
Too cold and gray; when the harsh north winds cry;
And all the world, we say, is winter's now:

Then the repentant season backward turns:
Out of the South her warm wind lightly blows;
The sun once more with summer's ardor burns
On leaf-strown forest ways and hillside ferns
Withered and brown, and the still garden close.

Come, Spirit of the Indian Summer hours!
Garner your final harvest from the trees!
Not with chill winds, while the vexed heaven lowers,
Or pitiless frosts that blast our lingering flowers,
But with thy warm sun and thy genial breeze.

Fly, golden robed and glorious, through the aisles
Of the still forest! Lull the year to rest!
Not yet the dreamless sleep that reconciles
Our hearts to winter's frosts, but peace that smiles
In an entrancing dream of summer's zest.

One of Thirteen*

Chapter XIX. A Returned State

BY FRANCES J. DELANO

Joe was not at home when the telegram reached his boarding place, and as no one knew where he was the message was tucked under his door. It lay there until morning, for Joe was out late, and instead of lighting the gas when he returned, he went to bed in the dark.

He got up just in time to go to the station to meet Ethel, and on going out of the door stumbled over the telegram. He picked it up and tore it open. A telegram was not a common event with the State family, and Joe was startled. "By Jove!" he exclaimed, as he read it, "what's up? I'll bet it's one of Polly's jokes. She wants me to come home to eat Thanksgiving dinner, and she takes this way to get me. It's just like her."

Joe scanned the message again. "No," he said, "can't be just that, because she says to bring my trunk. A trunk wouldn't be a necessary adjunct to a dinner, I s'pose. No, something's up."

Joe glanced at his watch. It was twenty minutes before Ethel's train was due, and twenty-five before the down express left. There wasn't much time to think and Joe didn't take any. He threw his things into his trunk, strapped and locked it, paid his bill, and leaving word for his trunk to be sent by express started on a run for the station. "I'll find out the trouble when Ethel gets in, if she comes; if she doesn't, by Jove, something's up!"

The Hometown train was just steaming into the station when Joe got there. He scanned every passenger, but no Ethel. "Somebody is sick," he declared. "Ethel wouldn't give up this business short of anything but sickness, or—or"—Joe looked helplessly around into the faces about him. "Of course, nobody's dead," he declared aloud. The people nearest him began to stare, and Joe, realizing where he was, started on the run for his train. "Polly wouldn't think anything about a trunk," he said to himself as he took a

seat on the train, "if anything very terrible was the matter. Of course not.

But in spite of all his reasoning Joe was uneasy. If something terrible had happened at home while he was out playing poker, he could never forgive himself. He wasn't inclined to forgive himself anyway. He had countenanced some things that the boys had said and done lately that he wished now he hadn't. If any one at home were to know just what sort of fellows he'd been going with! Good enough fellows, too, but—Joe shrugged his shoulders and looked moodily out of the window—he wouldn't want one of them to know his sister Ethel, not for ten thousand dollars.

The proceedings of the night before had opened Joe's eyes somewhat, and as he neared home he couldn't help contrasting the boys, as he called them, with the people he had always known. It was like throwing a strong white light on a dark picture. Joe turned from it with a miserable feeling. He kept saying over and over, "If only the folks are all right at home! if only the folks are all right at home!" and deep down in his heart he was ready for good resolutions.

Before the train had fairly slowed up, Joe was out on the platform confronting Polly. "What's up, Polly? Who's sick?"

Polly had her arm around his neck. "Joe," she cried, "everybody's all right. O, you darling! are you really here?"

"Are you telling it straight?" he demanded, holding her off at arm's length. "Of course, Joe. Did you bring your trunk?"

"It's coming by express. Tell me, why did you telegraph?"

"Let's start home, and I'll tell you."

Joe helped Polly into the carriage, and as soon as they were well away from the station he slackened the reins and turned towards Polly. "Well!" he exclaimed.

Polly was always straightforward. "Joe," she said, speaking very ear-

nestly, "I telegraphed you to come home because I wanted you to come."

Joe stared at her.

"And I asked you to bring your trunk because I wanted you to stay at home."

Joe still stared. There was something in Polly's voice that made him silent.

"Forgive me for worrying you," said Polly, "but, O Joe, I'm so glad to get you home again! I don't believe you half know how dear you are to us all."

If Joe had looked into Polly's face then he would have understood well enough, but he was gazing out over the fields and thinking rapidly. "Polly," he said, without looking at her, "was Lin up to the house last night?"

"Yes, Joe."

"And you telegraphed to me after you had seen him?"

"Of course," said Polly, "I had no good excuse before, though we all wanted you badly enough, but when Lin told me that you had got in with a set of boys that were not nice, why, what was there for me to do but telegraph? A letter wouldn't get you here in time for Thanksgiving and we wanted you here today as long as you were coming. Of course I couldn't live and have you there in Boston going about with people that are not nice. If you hadn't come I should have gone to Boston this afternoon."

Joe turned and looked at Polly in astonishment. It had not occurred to him to view the thing in this dead-earnest sort of way. Very slowly he began to realize that he had dropped below Polly's standard. "All the same," he said aloud, "it was mean of Lin to give me away."

"Joe," cried Polly, in a voice that sounded as if some one had struck her, "don't! Don't say a word against Lin. He is your friend and mine. He has been generous enough to think of our happiness. He saw the danger ahead of you, and he has done what he could to save you. You know it, Joe, and if you are not grateful, you're not the man I've always thought you."

Joe was as easily influenced for good as for bad, and he was deeply touched by Polly's earnestness. "Polly," he said, "I am grateful to you both, but it's hard all the same. I wouldn't mind just you, because you always like a fellow whether he's good or bad, but the others."

"Why, Joe," cried Polly, "you and Lin and I are the only ones who know it or ever will."

Joe stared. "What was your excuse for telegraphing?" he exclaimed.

"Didn't have any. The family don't know you're coming home."

Joe gazed at Polly as if he could not believe his ears. "And they don't know!" he exclaimed—"mother or Ethel—by the way, where is Ethel? Didn't she go to Boston?"

Polly shook her head. "Joe," she said confidentially, "I cut her hair off last night—part of it—and she couldn't go."

It took some time for Joe to pull himself together after this piece of news, and then he threw his left arm around Polly's neck and kissed her. "Polly," he cried, "you're the smartest little thing on earth. I'll never do another thing to trouble you as long as I live. I'm going to stay home till everything's settled, and when I go away again you needn't worry."

[To be concluded.]

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Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Sensational Preaching Criticised

I believe all this sensationalism is evil and only evil; evil in its nature; evil in its tendencies and always fatally evil in its results. The intimation that Jesus and his apostles used sensationalism, in the generally accepted use of that term, is to my mind a foul blasphemy. The only legitimate and permanent drawing power of church or pulpit is in a lifted Christ. So we find the apostles using no other methods to draw men than the simple presentation of the crucified Jesus. We cannot imagine Paul employing the meretricious methods in vogue among many modern churches led by ambitious youths eager for crowded halls and newspaper puffs. How would it have sounded for him to have covered the city walls with flaming posters announcing that "the great apostle to the Gentiles has arrived, bringing with him, as a witness to his marvelous power, the famous young man, Eutyehus, whom he first preached to death and then restored by miracle. He will rehearse the story of his wonderful conversion, at the close of which Barnabas will sing his famous solo of consolation, accompanied by the young Bishop Timothy on the harp. Such an opportunity comes hardly once in a lifetime. None should fail to hear. Come one. Come all. These famous evangelists charge nothing for their services, but a collection will be taken to show the appreciation and gratitude of this city for their self-denying mission." O how belittling and even blasphemous such things seem when we attach them even in thought to Jesus or his apostles!

S. H.

Favors a Service-Book

I read with kindling interest the communications published in *The Congregationalist* regarding a church service-book. It goes without telling that a book of "appropriate liturgical forms" would inspire a deeper religious feeling in public worship. I am impressed with the idea that it would animate our church members to join devoutly in giving thanks, making confession and offering supplication. It would bring the congregation more in touch with the minister, and furnish refreshment for his soul while performing his important part in the service. Would it not also do much to foster a spirit of worship in those present who might not be communicants of any church? I firmly believe it will be a red-letter day for Congregational churches throughout the land when such a book is published and put to its proper use.

Milwaukee, Wis.

NICHOLAS SMITH.

The Absent Member Leakage

A few words remain to be said in the discussion of the absent member problem. When the absent member united with the church the church covenanted to watch over him. That covenant was not limited by residence. Many churches, like my own, have adopted a rule that an annual letter of greeting and fellowship shall be sent to each absent member and a reply requested. The rank and file of our church members, if they become absent, can hardly be expected to keep in communication with the church unless the church begins the movement. Moreover, when the absent member united with the church he covenanted with it practically, if not literally, to minister to its support. This covenant, too, had no geographical limit. Most members forget it when they become absent; and some churches, like my own, have a rule by which the annual letter is accompanied by a suggestion that a

gift of money for the support of the church will be in order. I think it is probably true, as "Layman" suggests in your issue of Aug. 30, that "the average pastor does not exert himself to have an absent member take a letter to a church near his home." But it is also true that the average church does not adopt either of these two rules which I have mentioned. Sometimes, as the writer knows from experience, there are church members, absent and resident, who consider it humiliating for the church to "go a-begging" of its absent members for support; and there are absent members who consider it almost an insult, and are grieved or angered at a request either for a contribution for the church or to take a letter of dismission to another church. That is, the lack which "Layman" deplors is not all the fault of the pastors.

It has been my practice for some time when a family removes from my parish, whether church members or not, to write to the pastor where they were to reside all information which might be helpful concerning the family and commend them to his care. Such action goes far to hold families to the church. I have received from pastors a few such letters and I have replies from pastors to a few such which I have written; but it is painful to think how few acknowledge the courtesy and thus help cement the fellowship of the churches.

The absent member in these days of easy change is likely to be always with us, but the adoption of these simple rules and customs will go far toward stopping the leakage and solving the problem. AVERAGE PASTOR.

The Intolerance of Mourners

I was much interested in Gerald Stanley Lee's article in your issue of Aug. 30, on *The Intolerance of Experienced People*. He could not, of course, cover all classes of intolerant experience, and among those not mentioned is the class of the bereaved.

Who has not heard some mourner say in reply to the comfort of a friend, "O, you don't know anything about it; you never lost a child." It is a delicate thing to give comfort. The comforter must be deeply considerate. But the one who grieves must be considerate, too. Jacob had a selfish nature. When he thought Joseph dead he refused to be comforted. He may have said to his warmest friend, "You know nothing of my sorrow; you have lost no son." With such an answer comfort turns away in tears as though struck in the face.

What if I have not had just the same grief my friend is passing through? Can I not feel the arrow that pierces his bosom? Is not the fact that he mourns ground enough for my own kindred sorrow?

It is the height of selfishness to refuse to be comforted. Comfort is sometimes bountifully bestowed, but even then it may be graciously received, unless the one who mourns is the victim of the vulgar intolerance of experience.

H. EDWARD MILLS.

Fisk University, Nashville, Tenn., the oldest institution of its kind for the education of Negroes in this country, begins its new year with an enrollment as great as it can accommodate. It is the largest Negro college in the world. The American Missionary Association has felt obliged to reduce its appropriations to this institution at a time when its opportunity is greater and its necessary expenditures larger than ever before.

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In and Around Chicago

Rally Day at the First Church

With the return of Dr. Bartlett from his vacation things in the Old First have begun to move. The Sunday evening congregations are now larger than in the morning. The first Sunday in October was a home gathering. All the old members of the church within reach were asked to come home for a single service and look into the face of the old mother, who is always ready to give them welcome. On a recent evening Dr. Bartlett gave his popular lecture, Abraham Lincoln: His Wit, His Religion and His Greatness. Improvements on the organ costing several hundred dollars have already been made, and money is in hand for decorations and repairs on the building which will add to its attractiveness and comfort. Those persons are likely to be disappointed who have been predicting the death of the First Church, or its consolidation with some other church. They now see that they underestimated its strength and its willingness to respond to the demands which come to a church situated among a laboring people and far from the homes of its leading families.

A Day of Prayer

The deep interest felt by the pastors of our churches in the work of the year culminated in a day of prayer for those spiritual gifts which are essential to success in preaching the gospel or in winning men to Christ. The ministers gathered in the vestry of First Church. The general topic for the day was The Needs of One's Own Soul. Petitions in the Lord's Prayer were made the basis of remarks and prayers for the half hours into which the morning and afternoon sessions were divided. Rev. Sydney Strong had direction of the meeting, with President Blanchard, Rev. Messrs. R. B. Guild, E. L. Howard, W. A. Waterman and Prof. W. B. Chamberlain as special leaders. Brethren were less inclined to talk than to pray. They realized more fully than usual what it means to stand in the pulpit, or through the week in their daily lives to represent the gospel to all the people in their parishes. It would seem as if such earnestness and devotion as were exhibited on Monday could not fail to be followed with rich blessings. Rev. Mr. Kirby of the Atlanta Theological Seminary was introduced to the meeting. President Frost of Berea said a few words and Dr. Berle appeared for the first time, and in response to the welcome extended to him by Dr. Bartlett, the moderator, made an address. Rev. Campbell Morgan has reached the city and began his work in the Chicago Avenue Church Monday, Oct. 6.

The Coal Strike

In response to a call signed by representative pastors of the city that prayer be offered in all the churches for a speedy settlement of the troubles in the anthracite district, many pastors embraced the opportunity to express their sympathy with the miners and to condemn the operators. There seems to be no sympathy whatever in this region for the railway presidents or for the operators. While the failure of President Roosevelt's efforts to bring about an agreement between the contending forces is universally deplored, approval of Mr. Mitchell is everywhere expressed. So far as the public is concerned it would be easy to get a large vote to take control of the entire anthracite region, irrespective of what hitherto has been considered the rights of property, and mine coal in the interests of the people.

A Delegation to Governor Stone

As an outgrowth of public sentiment one of the Chicago dailies, *The American*, sent a delegation, consisting of Rabbi Hirsch, Rev. Messrs. Jenkin Lloyd Jones, Sydney Strong and one or two others, to Governor Stone to urge him to take such action as will end the

strike at once. The commission was not representative; in other words, it was not sent by the people or intrusted with any message from the people save as a single newspaper may be said to represent them.

President Hyde in Chicago

On Oct. 5, President Hyde of Bowdoin preached to the students of the university. He will continue in residence as university preacher during the month. Monday noon he addressed the audience which gathers every week at this hour in the Y. M. C. A. building on the teaching of the Synoptic Gospels.

Rock River Conference

This body, representing our Methodist brethren, is holding its sixty-third annual session at Austin, formerly a suburb, but now a part of Chicago. Connected with the conference are about three hundred churches with a membership of nearly fifty-four thousand. The sessions, which began Oct. 7, continued eight days. In addition to the routine work of the conference a resolution has been adopted calling for a conference of ministers and laymen prior to the meeting of the next General Conference in order that better representation in it may be secured. Garrett Biblical Institute was indorsed and approved and its critics rebuked. One or two ministers against whom charges were impending, or whose character had been affected by rumors, withdrew from the ministry. By this it is not meant that the truth of the charges was confessed, but that the brethren concerned had already engaged in secular work and felt it best to give themselves to that work entirely.

Bible Study

General regret is felt here and through this region at the failure of the Denver Convention to provide for graded Sunday school lessons. That it missed a rare opportunity can hardly be doubted. The Council of Seventy will perhaps step into the place which the convention refused to occupy, and after learning the wishes of pastors and Sunday schools make the provision for Bible study which they desire. Should a call be issued for a convention to consider what may best be done, it would undoubtedly meet with a hearty response. The falling away in Sunday school attendance is proof that present arrangements are not satisfactory.

A Much-Needed Movement

New England Church through its assistant pastor, Rev. B. S. Winchester, proposes to look after all members of Congregational churches coming to Chicago. In order that he may do this he needs the co-operation of pastors throughout the country. If they will give him the names and addresses of persons liv-

ing in this city the New England Church will do the rest. Many persons from Eastern churches either keep their letters in their pockets for years or fail to identify themselves with any Christian work in the city.

Chicago, Oct. 11.

FRANKLIN.

Paris will soon open an international exhibition of women's arts and crafts, which will include such exhibits as woman in history, in the trades, in science and letters, in social economy and practical inventions.

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The Conversation Corner

Vacation Letters—the Rest of Them

AS THE Cornerers saw, our Foreman in his usual despotic way left out several vacation letters last week, claiming that he didn't know I wished them printed in smaller type, and even omitted a part of my comments on Fred A.'s letter, so as to get in his remark about the prizes—as to which he doesn't know any more than I do!

MASSACHUSETTS

children still have the floor.

Dear Mr. Martin: My grandmother in Southfield wrote for me to come out, and I enjoyed my three weeks out there very much. I reached there in the haying season, so I had a good many rides on the loads of hay. My uncle has a good many chickens and hens and I helped him feed them. He hatched 1,064 chickens this year. His bees swarmed while I was there. I had never seen a swarm before and it was very interesting to watch them. My uncle has two horses, three cows and four heifers. He is eight miles from the railroad, and has to go down every week for grain.

I stopped for two weeks in Hartford on my way back, and I saw the president there. The schoolchildren all had silk flags to wave while they sang and cheered for him. One of the girls got two and so gave me one. I visited the capitol and saw the tattered flags that were carried in the civil and Spanish wars. In the Wadsworth Athenaeum I saw the stuffed birds and beautiful paintings. I am now visiting in Turners Falls before going back to my home in Danvers. I enjoy reading the vacation letters very much.

Turners Falls, Mass.

HARRIET A.

I wish Harriet had said more about Turners Falls, for I remember going there often in my boyhood and sitting on the quiet bank of the river (for it was not a populous manufacturing place then), where in King Philip's War Captain Turner drove the savage foes over the cataraet.

Dear Mr. Martin: I have not been away this summer, but I have had lots of fun riding my bicycle and playing with my buckboard. Charles and I went to Westford two or three weeks ago and we got an old team and I dragged Charles in it, and we had great fun, and we always do when we go up there. I have been on Fort Hill Park three times to hear the band concert. My birthday, mamma gave me 10 cents, and papa gave me 10 cents, and Grandma gave me 10 cents. I bought a hammer with Grandma's 10 cents, and some paste with half of papa's 10 cents, because the paste only costs 5 cents. And I put the other half of papa's 10 cents and mamma's whole 10 cents in my bank.

The day of the Fireman's Muster Grandma bought me a Fireman's hat. I have not been to a fire this season. But mornings the hose team comes around for exercise and the first and second time it came around Charles got on back. But he don't now, because papa told him not to. This summer I signed a beer pledge and a cigarette pledge. In school I am in the first room of Grammar. Barry W. has a hencoop and a hen and rooster.

Lowell, Mass.

ROSWELL W.

I approve that boy's financial management, his resolution not to use beer or cigarettes—a foolish thing for any boy to do—and Charles's good sense in not wishing to have his legs broken on the back of a hose cart! He does well to spell Grandma with a big **C**, for Grandmas are both grand and capital—the matron

saints of boys and girls in vacation time!

The next letter is from Charles himself, and it looks so nice, written on large sheets of paper, with about three words to a line, that I am going to ask D. F. to please be so very kind as to print it just

My Dear Mr. Martin,
I didnt go a
way this summa.
Last year We
staid seven weeks.
My cousin went
with us last
year, and he
found an old
door that belonged
to a barth-hous
e, and We
Went bear-foot and
he Went an
got along pole
and We got
on the door
and he paddled
with his pole
and we had
a little boat-
ride. Good By
CHARLES W.
51 Huntington St. seven
years old last Febru-
ary.

as it is. (If he doesn't, I shall know the reason why!)

I wish all my correspondents (including the Old Folks) wrote their letters as plainly as that boy writes.

CONNECTICUT

Dear Mr. Martin: Perhaps you would like to know where I have been this summer. I will tell you. I first went to Bristol, Ct., and stayed there 6 days. Where I was staying there was a cat, two kittens and a dog. I had a lovely time playing with them. I then went to Meriden, Ct. I stayed there 3 days. There were 3 very nice boys to play with. From Meriden, I went to New Haven, saw the fine



Yale College buildings and other things, went to the seashore at Cosy Beach, also spent a day at Madison Beach. We came home by Shore Line route, having had a very pleasant outing.

Jamaica Plain, Mass.

WARD W.

When at Meriden you ought to have gone up to West Peak, and visited the cliff-dwellers, referred to in the Corner of Aug. 23. The "Chief Errand-Boy" in that camp writes:

... The view up here is fine. On clear days we can see Mt. Tom, fifty miles to the north, and Long Island, almost as far to the south. We have a fine big telescope which brings

things out clearly. It is a great place to read and rest. Sometimes I cook the lunch outdoors, over a little stove I made of stones. We have a flag, 15x9 ft., which comes down at sunset, though it doesn't always go up at sunrise.

Meriden, Ct.

ROGER S.

CALIFORNIA

Dear Mr. Martin: Thank you for my "stifkit." About the mystery of the bookcase that "hasn't any books in it and didn't have when the picture was taken," I think if I had been standing in front of it my picture would have been there instead of the books! I enjoy reading the Conversation Corner very much.

I have just spent two weeks at Long Beach and had a fine time. Once when we were down on the sand I told mamma that a spider was on her forehead. Papa brushed it off and said, "Why, that is a mosquito." I had never seen one before. We had a band concert nearly every afternoon and evening. Once we ate our supper in an old boat on the sand and twice on the sand dunes. We had a fine time making boats with thick walls of sand and seaweed, and letting the water come up all around us. I am twelve years old. My papa was born in Holliston, Mass., and we children were all born in Pasadena, but we hope to go to New England some day.

Pasadena, Cal.

BERTHA A.

I hope you will; we will introduce you to a plenty of mosquitoes and other New England luxuries.

Dear Mr. Martin: I am attending a boarding school in Southern California, and made a trip in the Easter vacation to the Grand Cañon of the Colorado in Arizona, twenty-four hours ride from Los Angeles. It is sixty miles from the Santa Fé road to the rim of the cañon, where a comfortable log hotel is situated, 7,000 feet in altitude. From this "Bright Angel Hotel," we went down the "Bright Angel Trail," which leads to the bottom of the cañon. As I was unable to get a saddle horse I went on foot. The way at first was quite dangerous, as the trail was covered with snow and ice. In many places a slip would have thrown one over the edge.

When we got below the ice and snow it was easier. After descending "Jacob's Ladder," a steep place in the trail where the horses have to go down steps, we came out on a broad, level plateau four miles wide. Crossing that we were at the top of a perpendicular wall of rock, 3,000 feet high, and overlooking the Colorado River, which was so far below us that it looked like a silver thread. Numerous branch cañons ran into the big cañon at different points, and the entire scene was wonderful. We lunched at the brink, and then I, being on foot, did not go further, but climbed back to the hotel, which I reached a little before sunset.

It was a beautiful sight to see the sun set from the piazza of the Bright Angel. We could see the cañon for a stretch of thirty miles, and at the hotel it is thirteen miles to the top of the opposite side, but the air is so clear it seems but a short distance. The walls are of many kinds of rock and of many colors. The commonest is the red sandstone, and as the sun slowly sank below the horizon and the shadows slowly covered the whole scene with a beautiful twilight, the impression was very wonderful.

Nordhoff, Cal.

R. B. B.

Readers will notice that this is the same cañon described in *The Congregationalist* of Oct. 4. R. B. B.'s picture of the Bright Angel Hotel is given as our illustration. [There is still one more letter, and a good one too—from a girl in Oregon.—D. F.]

Mrs. M. S.

A Story of Idealized Experience*

IV. Appropriating One's Inheritance

BY REV. A. E. DUNNING

It is far from easy to harmonize the varying accounts of the conquest of Canaan by the Israelites. The first eleven chapters of Joshua leave the impression that the whole country was subjugated in two brief campaigns in which all the tribes were united, the first campaign culminating at Makkedah [Josh. 10: 28], and the second at Merom [Josh. 11: 5-9]. It would seem from these records that the inhabitants were mostly exterminated and that the twelve tribes at once took possession of their inheritance and settled on the lands assigned to them [Josh. 11: 23]. But other statements in Joshua, and the account in Judges, first chapter, show that the tribes fought singly for the different territories they sought to possess, that the conquest was long and often doubtful and that they did not drive out or exterminate the inhabitants, but lived beside them, sometimes stronger and at other times weaker than their neighbors.

Careful study of these books and comparison of one narrative with another make it plain that they are not exact history, in the sense in which we use the word. Their writers do not claim to possess accurate knowledge of what had occurred long before their time. They seize on prominent facts and use them to illustrate the purpose of God. When we use the Bible for this purpose, it is not necessary to attempt to construct a consecutive history. We may take an event by itself and find in it the lesson the writer sought to convey. Here we have selected for us the story of Caleb's conquest of the territory assigned to him and what his inheritance means as revealing God's way of bestowing gifts on those who serve him. This story shows these truths concerning the inheritance set apart for a child of God:

1. *Its title acquired.* Canaan was promised by Jehovah to Abraham and by him transmitted to Isaac and Jacob and their descendants. Caleb was a descendant of Esau. How did he come to have assigned to him the best of the promised land, the territory of his choice? The story distinctly emphasizes the fact that he won his inheritance by his character and deeds. This Edomite had gained a place in the mightiest tribe of Israel [Num. 13: 6]. He had gained the title to some of the richest land given to Israel "because he hath wholly followed Jehovah" [Deut. 1: 36].

It is one of the chief revelations of the Old Testament that many of the most distinguished persons among the Hebrews were descendants of the tribes which the Hebrews drove out of Canaan. For example, David traced his ancestry back to Ruth the Moabitess and to Rahab, the harlot of Jericho. He transmitted the inheritance of the kingdom to his son Solomon, whose mother had been the wife of a Hittite, and the son of Solomon who came to the throne was born of an Ammonite mother. The truth which John the Baptist declared to the Pharisees and Sadducees—"God is able of these stones to raise up children unto Abraham"—had been illustrated by Caleb and many like him.

The kingdom of God is a fellowship. Christ taught that inheritance in it must be won. The kingdom of God is a democracy. The Edomite Caleb belongs to it, while the high priest Calaphas is shut out of it. Any one of any nation or color or time is in it who wholly follows Jehovah, as Caleb did.

2. *Its title maintained.* For forty-five years Caleb held his claim on Hebron without setting foot on it. For the greater part of that time none of the children of Israel had anything to show for the promise Jehovah had made to them. They lost faith in it and died in the wilderness. Caleb kept on following Jehovah his God. He was chief of Hebron though he did not possess it. He had the title and lived like a chief. No doubt his high motive and unshaken faith kept him strong into old age.

The plain lesson of this story is that living for great things gives one abiding vitality, spiritual and physical. Trust in God without anxiety is the best medicine. So the Great Physician declared [Matt. 8: 30, 31]. He also taught that living for great ends is the most rewarding [Matt. 6: 33]. Caleb did not possess his inheritance until forty-five years after it was promised to him. But his holding the title to it did him great good. The Christian who makes wise use of the title to his inheritance is rich and strong and young.

3. *The inheritance possessed.* Caleb was an old man when he came into his own property, but he enjoyed it fully. He took it by his own prowess [15: 14]. He got for his daughter by means of it a husband who was a brave chieftain and who became a judge in Israel [15: 16, 17; Judges 3: 9].

The truth stands out clearly in this story that when one lives rightly his last years are his best. Youth is a savings bank for age. Caleb took care of his health when young. He lived true to his convictions, even when his own tribe was against him. His trust in God did not falter. He had the promise of Hebron and because he believed in it and lived for it he lived long when all his comrades except Joshua gave up hope and died. He kept his courage because his life was true. Those who have no falseness in them have no fear. He kept his interest in present affairs and so kept young. The children of all his tribe came to Gilgal with him to support his claim, not in pity for his age, but proud of the strength of their leader. He had never been a more useful and influential citizen than when he was eighty-five years old.

I was present last year in London at the first union assembly of the Congregationalists and Baptists of the United Kingdom. The men whose words had most weight, whose leadership was most willingly acknowledged and honored, were men past threescore and ten. Alexander MacLaren, Joseph Parker, Principal Rainey, Guinness Rogers—these men

shaped the purposes and kindled the enthusiasm of the representatives of the churches. They are leaders of British Nonconformity today in its greatest strength of this generation for religious freedom and righteousness against the Education Bill. None are more courageous or more confident than they are in promoting every good work; and none more than they enjoy serving the generation coming after them. Such men die young, however great their age. When they die they leave loving memories in the hearts of their friends. The palm tree bears the richest fruit in old age. "The righteous shall flourish like the palm tree: they shall still bring forth fruit in old age: they shall be full of sap and green, to show that Jehovah is upright."

Christian News from Everywhere

The Cumberland Presbyterian protests against the movement to unite that denomination with the Presbyterian Church North, on the grounds that the step is premature, that Presbyterians do not want the union at present and that discussion of it is discouraging the work of the churches.

Three presbyteries of the Cumberland Presbyterian Church have voted to memorialize the General Assembly in favor of union between the Cumberland Presbyterian and the Presbyterian Church (North), the ground of altered attitude being the revision of the creed of the larger denomination, which seems to make it possible for those who are now called Cumberland Presbyterians to work harmoniously with the children of those from whom their fathers went out early in the nineteenth century.

There has been a remarkable development in England of Nonconformity during the past hundred years compared with the relative proportional growth of Anglicanism. A hundred years ago the sitting accommodation in the Free churches was 800,000; today it is 8,000,000. For every hundred adherents then they have now a thousand. In the same period the sittings in the Established Church have increased from four to seven millions. For every hundred adherents they have now 175. In other words, the Free churches have grown tenfold, while the state church has not doubled.

Professor Drummond wrote an amusing story for children entitled, *The Monkey that Would not Kill*. It will be in order for some equally trenchant pen to devote itself to writing a booklet on *The Missionary that Would not Kill*, with Dr. J. G. Paton of the New Hebrides as an illustration. If ever a herald of the cross among savage people bore a charmed life it is Dr. Paton, and his latest deliverance from great peril adds another remarkable chapter of the stirring acts of this apostle. At the risk of his life he cared for the wounded survivors of a fierce contest among the cannibals.

The legation district of Peking begins to assume the appearance of a foreign city. The entire area is surrounded by an open space about one hundred feet wide. No building is to be allowed on this area. The region is entered through large gateways and the whole city is surrounded by a battlemented wall, pierced with loopholes. New buildings are going up inside. The French are erecting a palace for their minister. The Austrians are putting all their indemnity money into splendid buildings. The Americans have an appropriation of \$100,000 for legation buildings, over one-half of which will be for the residence of the minister. In no other city of the world will the United States Government have such a building for its minister, saved by itself.

* International Sunday School Lesson for Oct. 26. Text, Josh. 14: 5-15. Joshua and Caleb.

The Literature of the Day

Dr. Cuyler's Recollections

Dr. Cuyler has done a prodigious work in his fifty-six years of service, and at the age of eighty-one is sure of a wide hearing for the record of his life.* Terse in style, rich in anecdote, valuable in information, keen in discrimination, born of a long and deep experience with God and men, the book will be a strong stimulus to all readers and of especial homiletical suggestion to religious teachers and pastors.

As the result of a ten minutes' talk at a prayer meeting, largely sustained by the early influence and prayers of a saintly mother, Dr. Cuyler chose the ministry for his life work. Beginning with a small church, he won his way upward with steadfast courage to the founding and remarkable development of the Lafayette Avenue Presbyterian Church of Brooklyn. He was successful as preacher and author, and his passion for pastoral work held the devotion of his people. His thirst for "lion hunting" brought his own genius in contact with great men, and the portraits drawn are graphic and entertaining.

He gives us glimpses of the simplicity and downright earnestness of his pulpit work, pre-eminently evangelical, conservative yet progressive, and of gracious showers of spiritual blessing. In the retrospect of his active life he points out signs of hope for the future in the progress of denominational fellowship, the power of young people's religious organizations, especially the Y. M. C. A. and C. E. Societies, the sanitary purification of our great cities and increasing educational facilities. He deprecates the signs of a shrinking church attendance, the perils of money in society and politics, the publicity of personal affairs, excess of novel reading and the alarming tendencies of intemperance and gambling. The enthusiastic allusions to his wife and household form a beautiful portion of the story. The noble Lafayette Avenue Church remains a monument to his unflagging zeal and faithful leadership.

Humanity in Social Relations

This book† comes to remind spiritual leaders that the great problems of life are to be restudied and restated in the light of a science that however recent and however vaguely defined as yet nevertheless commands more attention each year. To a modern sociologist the origin and functioning of conscience are quite different matters from what they were to the metaphysician or "moral philosopher" of the generation now well-nigh departed. Free will and foreordination are problems none the less real to Mr. Cooley than they were to St. Paul, Augustine or Calvin, but his way of approach and his methods of getting at the facts are different. Heredity and environment have come to a consideration as factors in the formation of human nature as revealed in any given individual which they did not have formerly.

The main thesis of this suggestive if not always convincing book is the contention that there is no such clean-cut differentiation between the social and the individual point of view, between the egoistic and the altruistic motives of men, as metaphysicians and philosophers have held that there was and is. The book has its value too in its insistence on the spiritual and intellectual parts of man as being the essential man. Indeed, exaltation of the constructive imagination is carried so far that in dealing with religion and its ideals the objective element in the terms God and

Christ is undervalued and the subjective element exalted to an unsafe degree, as is the wont in much current writing on theism. Mr. Cooley has read widely in other realms than sociology and his illustrations and turns of thought and expression betray the man fond of letters, which, of course, adds much to the readability of the book.

A Critic of Modern Thought

Mr. Chesterton is an Englishman, as the incidents and illustrations of these thoughtful and humorous essays* prove. He has accepted a brief for the despised things of the world and argues his case with dry, ironic humor, a power of insight into the relations of things and a sparkling play of paradoxes which make his book notable among the publications of the year. Perhaps the most characteristic and successful of the papers are: A Defense of Penny-Dreadfuls, of Rash Vows, of Publicity, of Nonsense, of Humility and of Baby-Worship. We quote the titles as an index to the thought-provoking paradoxes of the book. Mr. Chesterton's criticism of current tendencies and presuppositions is mainly sound. As an instance of his insight into the real meaning of a tendency, we may quote a paragraph from his criticism of the modern dread of publicity: "The mere grammatical meaning of the word 'martyr' breaks into pieces at a blow the whole notion of the privacy of goodness. The Christian martyrdoms were more than demonstrations; they were advertisements. In our day the new theory of spiritual delicacy would desire to alter all this. It would permit Christ to be crucified if it was necessary to his divine nature, but it would ask in the name of good taste why he could not be crucified in a private room. It would declare that the act of a martyr in being torn in pieces by lions was vulgar and sensational, though, of course, it would have no objection to being torn in pieces by a lion in one's own parlor before a circle of really intimate friends." The book is admirable for reading aloud.

RELIGION

A First Century Message to Twentieth Century Christians, by Rev. G. Campbell Morgan. pp. 217. Fleming H. Revell Co. \$1.00 net.

This is genuine expository preaching of the larger kind of interpretation. The subjects are the messages to the seven churches of Asia in the first three chapters of the book of Revelation. Mr. Morgan has studied these churches until he apprehends them in their surroundings so far as they are disclosed by the Bible and contemporary literature. Then he makes use of an extensive knowledge of present day Christians and makes his applications accordingly. Mr. Morgan has the essentials of a Biblical preacher; a sense of spiritual things, a habit of brooding over the Scriptures, a vivid but chastened imagination, a sympathy with Christ as a living ideal with whom he has the experience of fellowship and keen insight into human motives and feelings. The symbolism that he finds in the words of the book of Revelation may not all have been in the mind of John the evangelist, but Mr. Morgan's thought is at least in harmony with the spirit of the book. He draws on the treasures of the whole Bible for his interpretation and sends messages home to his hearers which will both arouse their consciences and give them comfort and hope.

The Song of Solomon, with introduction and notes by Rev. Andrew Harper, D.D. pp. 96. Macmillan Co. 50 cents.

Principal Harper of St. Andrew's College, Edinburgh, an able Hebrew scholar, treats the Song of Solomon as a love poem, deserving a place in the canon of Scripture because the love between the Shulamite and her lover is

exclusive and absorbing, and because it is possible that the writer was thus setting forth the excellence of the highest love to God.

Eternalism, by Orlando J. Smith. pp. 321. Houghton, Mifflin & Co. \$1.25 net.

An argument, based on the assumption that human beings are uncreated and have an eternal existence, past as well as future, to prove that man is not accountable to any creator, but can shape his own life through his original qualities and acquired volition independent of the power that controls the universe. This book appears to be an effort of a man to find in his own feelings and intuitions the explanation of his existence and destiny. He has read widely, thought deeply and argues skillfully, but will probably find few to accept his conclusions, though he has sought the opinions of many and has attempted to answer criticisms.

HISTORY

The History of South Carolina in the Revolution, by Edward McCrady, LL.D. pp. 787. Macmillan Co. \$3.50 net.

The fourth volume in a series of histories of the state by the president of the South Carolina Historical Society. Beginning with the year 1780, it carries the story through the three decisive years of Greene's campaign against Cornwallis. The author has made a book which cannot be disregarded by historians. His estimate of the personal qualities and the generalship of Greene is different from that of most writers. He places much more to the credit of the partisan leaders, like Sumter and Marion, than has been usually allowed them. State pride has been a powerful factor in the making of the book, and there is perhaps no state which can boast of a more successful chronicle.

New College—Oxford University, by Hastings Rashdall and Robert S. Rait. pp. 256. E. P. Dutton & Co. \$2.00 net.

Traces the spontaneous process of evolution of European universities, and shows that the definite foundation of the college introduced no revolution in the educational system, but was originally only the establishment of an endowed hall. The long life of this institution is well written, as it runs through the Reformation struggles, the revolution and restoration, the eighteenth century and the great movement of reform in the nineteenth century.

Old Charlestown, by Timothy T. Sawyer. pp. 527. Jas. H. West Co., Boston. \$2.00.

Chapters written at various times and without any special unity of purpose other than to preserve reminiscences of the old families and of distinguished men who have either lived in or emigrated from Charlestown. There are suggestive side lights on many of the famous clergymen of past days—James Walker, Jeddiah Morse, George E. Ellis, Starr King and on Oliver Holden, author of Coronation.

EDUCATION

The Concise Standard Dictionary. pp. 480. Funk & Wagnalls Co. 60 cents.

The Standard Dictionary is unsurpassed for its purpose for the use of the average man. This abridgement of it in a small handy volume contains the orthography, pronunciation and meaning of about 28,000 words.†

Scott's Lady of the Lake, edited by Edwin Glan. pp. 219. Ginn & Co.

Designed for school children between nine and fifteen years of age. The poem is prefaced by selections from Scott's autobiography and from the lives by Lockhart and Hutton. Each canto is outlined concisely and helpful notes appear at the foot of each page.

Syllabus of Lectures on the History of Education, with Selected Bibliographies, by Edward F. Cullerley. pp. 302. Macmillan Co. \$2.25.

Covers the field in such a way that the student will know how to utilize the material presented in the lectures and supplement it by original reading and research. Such an outline will be of use to students of the subject in and out of the universities.

Instructions in Practical Shorthand, by Bates Torrey. pp. 303. D. C. Heath & Co. \$1.50.

* Recollections of a Long Life, by Rev. Theodore L. Cuyler, D.D., LL.D. pp. 356. Baker & Taylor Co. \$1.50 net.

† Human Nature and the Social Order, by Chas. Horton Cooley. pp. 413. Chas. Scribner's Sons. \$1.50 net.

* The Defendant, by G. K. Chesterton. pp. 131. Dodd, Mead & Co. \$1.25 net.

Well arranged for the study of the Graham system of phonography. The word practical in the title expresses the spirit of the book, which has grown out of long experience as a teacher of shorthand.

A Teacher's Manual of Geography, by Chas. McMurry, Ph.D. pp. 107. Macmillan Co. \$1.20.

Suggestions to teachers for the best use of materials for teaching and their supplement in excursions and other means of training the powers of observation and enriching the experience of children. Suitable for use in connection with the series of text-books of which the author is joint author, but useful generally to teachers.

FICTION

The Voice of the People, by Ellen Glasgow. pp. 444. Doubleday, Page & Co. \$1.50 net.

This novel is illustrated with fine pictures of Virginia scenery reproduced from carefully chosen photographs. But the real artist is the author, who paints pictures in words with rare skill in brilliant and tender colors, and who is no less successful in character drawing. This is a sympathetic story of a boy in humble life in the midst of a people who valued their neighbors according to their blood and ancestry; who proved his power to satisfy his ambitions against great obstacles, and sacrificed them one by one for the sake of those who could not appreciate the sacrifice. It is a painful story, yet a noble one. It is fragrant with the soil of Virginia, and reproduces with equal naturalness and fidelity the life in the cabins of the Negroes and of the poor whites, of the society of the first families, and the principles, movements and leaders of Virginian politics. It is one of the best novels of the year.

On Fortune's Road, by Will Payne. pp. 290. A. C. McClurg & Co. \$1.50.

Short stories of money-making, most of which touch upon the unseen influence of women in affairs supposed to belong exclusively to men. The writer has a broad and accurate grasp on the actual conditions of business life, and the stories have a genuine human interest.

By Order of the Prophet, by Alfred H. Henry. pp. 402. F. H. Revell Co. \$1.50.

A well-told tale of the early days of Mormonism, in which is described the experience of a cultivated Englishwoman who married a Mormon missionary. The author handles the dramatic situations with admirable reserve. Especially to be commended is the final relief from tragedy.

Chanticleer, by Violette Hall. pp. 304. Lothrop Pub. Co. \$1.50.

One of the fruits of the modern movement toward nature and simplicity. A pleasantly naive story, with Thoreau for a teacher and the burning down of an over-furnished house for a starting point. Rather sentimental, with wise quotations dragged in by the ears; but the author's ideas are better than her technique. There are eight illustrations in color.

Bondman Free, by John Oxenham. pp. 342. Federal Book Co. 50 cents.

An English story of a man who passes two years in prison for a crime in his commission of which the author succeeds in fully engaging our sympathy. The living down of the taint and the development of character under the strain engage the reader's attention and hold his interest to the end.

MISCELLANEOUS

Condensed Novels, Second Series; New Burlesques, by Bret Harte. pp. 236. Houghton, Mifflin & Co. \$1.25.

There is abundant humor in these skits, but they are really more interesting as literary judgments than as parodies. Popular books are set up as targets and the method is to heighten individuality of each author into an absurd eccentricity. But the aim is not so sure or the satire so keen as in the like book sent out nearly a generation ago. Kipling is the most shining mark; most of the others will probably be forgotten ultimately; and it is the Kipling of the India tales that is parodied, and not the mercantile and mechanical Kipling of later years. There is amusement here for an idle hour, and some suggestion toward a criticism of current books, but nothing that will add to Bret Harte's reputation as one of our great writers.

A Glossary to the Works of William Shakespeare, by Rev. Alexander Dyce. pp. 570. E. P. Dutton & Co. \$3.00.

A much-needed revision of one of the standard books of reference. From Dyce's own edition of Shakespeare, long out of print, Professor Littledale has changed all the references to the easily accessible Globe edition, and by judicious additions and emendations brought the work into conformity with the needs and resources of recent scholarship. Print and paper are admirable.

The Message of Man, a Book of Ethical Scriptures. pp. 340. Macmillan Co. 75 cents.

A compilation of sentences and short paragraphs giving instruction in ethical culture. Many sides of life are touched upon and the sources of the quotations are wide and diverse. There is an index of the authors used, and a sentiment may be found on the subject of almost any moral virtue.

Money and Banking, by Horace White. pp. 474. Ginn & Co. \$1.65.

The new edition of this standard and indispensable book is brought down to date. Its adoption as a text-book in our universities and as a book of reference in our libraries proves the hold it has upon the best informed opinion.

The Living Age. Vol. 234. pp. 824. Living Age Co.

Bookmen and Bookshops. III

BY NATHAN HASKELL DOLE

Miss Annie O. Huntington, whose volume of *Trees in Winter*, beautifully illustrated with pictures taken by her camera, was so im-



mediately successful, has a delightful article on the Pines of New England in the October number of *The New England Magazine*—a monthly which tried for a time to live in New York, but has thought better of it and returned to Boston. She is a relative of Bishop Huntington and of the Quincy family and all its connections. She is an excellent example of a young woman who, becoming accidentally interested in a science, makes herself an authority in it. In the October number of *Country Life in America* (Doubleday, Page & Co.) there is also an article by Miss Huntington.

Just beyond Miss Huntington's house in Jamaica Plain, on a slight elevation, stands the cottage where lives Mrs. Edna Dow Cheney, who is making her seventy-ninth year meritorious by inditing her Reminiscences. They will be published some time this month by Messrs. Lee & Shepard. Mr. Gregory, who stands behind the *simulacrum* of the firm name—for Mr. Shepard is dead and Mr. Lee is retired—is enthusiastic over the charm of this new book; and as I have been privileged to glance over some of its pages, I can entirely agree with him. Mrs. Cheney's husband was the distinguished artist, S. W. Cheney, and she has published privately an interesting memorial of him and of his brother, the engraver, John Cheney. She has herself written children's books, a life of Miss Alcott, translated the sonnets of Michael Angelo and compiled a volume of games of Solitaire, which brought her fame and money and its readers countless hours of in-

nocent recreation. She was the founder of the Boston Mycological Society, and finds delicious mushrooms in her ample grounds; she has stood on the same dais with Mrs. Howe as presiding officer of the Boston Woman's Club; she has done more than almost any one else to bring the New England Hospital for women and children to its present state of efficiency; her experiences in philanthropic and patriotic work cover the most interesting years of the last century, and she has had the good fortune to be associated with multitudes of distinguished writers, artists and professional men and women. She has written this book primarily for the benefit of her relatives, particularly of the Cheneys, of whom there is a large connection distinguished for their good works.

Another book of interest will soon be forthcoming—the life of the late George L. Stearns of Medford, written by his eldest son, Mr. Frank Preston Stearns, the author of the life of Blamarok and a number of valuable works on art. Mr. George L. Stearns was the financier of the antislavery movement. During his lifetime he was engaged in the manufacture of lead pipe by a secret process, which brought him in a very large income. His money saved Kansas to the Union. He furnished the sinews of war to John Brown; and John Brown, while in prison waiting for execution, sacrificed his prejudices to his friendship by allowing Brackett, the sculptor, to get his likeness for the marble bust which stands in the hallway of the Medford house, and in plaster of Paris replica on the landing of the Twentieth Century Club. Emerson and Alcott and Wendell Phillips were frequent visitors at The Evergreens. Most of Mr. Stearns's books have been published by G. P. Putnam's Sons of New York.

Houghton, Mifflin & Co. are sending out Mr. Orlando J. Smith's *Eternalism*, which is a plea in behalf of the transmigration of souls. Mr. Smith has been president of the American Press Association, a company which has been very successful in furnishing "patent insides" to country newspapers and thereby doing a good deal to raise the level of rural journalism. He was the editor-in-chief of the *Brandur Magazine*, which, after publishing three numbers guiltless of advertisements and filled with remarkably good short stories, as well as the opening chapters of a serial by Archdeacon Brady, suddenly came to an end, sending back accepted MSS. to their authors with the announcement and the apology for the announcement.

Yesterday I came face to face with Prof. Arlo Bates of the Institute of Technology, who has just returned from a summer spent abroad. He happened to be in Venice when the Campanile fell, and his account of that melancholy collapse was thrilling. His new book, *The Diary of a Saint*, will be published by Houghton, Mifflin & Co. within ten days. The book, in spite of its pietistic-sounding title, is a novel, and judging from his previous works will probably have some satirical observations. Mr. Bates is a brilliant wit and is one of the best story-tellers in town. He is the life of the Tavern Club and is probably invited out more than any other literary man in Boston.

Effect of the French Alliance on Russia

Since the establishment of this ill-fated alliance, the Russian Government, which once was afraid of European opinion and took it into consideration, at present no longer troubles itself about it, being conscious of the support of this strange friendship on the part of the nation which is regarded as the most civilized in the world, and it is daily becoming more and more reactionary, despotic and cruel.—*From Tolstoi's What is Religion (Crowell).*

Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D.D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington

From the Northwest Corner

It contains different kinds of people, some of whom are more different than others. For example, a pastor wrote the writer recently, "Only one of our members suffered from *delirium tremens* this year." Another wrote of his flock, "There are many who desire that the will of God be done—in others."

All of which reminds one of Dr. Lyman Beecher's remonstrance with his son for a declared attachment to a certain lady: "Why, father, you talk as if she were not a Christian!" "Undoubtedly she is, my son; but I have learned that the grace of God can live with a person where neither you nor I could!" Yet, though there are some odd sheep in the pasture, like the patriarch Jacob's, "ringstraked, speckled and spotted," there are also some of the best that ever ate clover. They perceptibly raise the average of the state.

It is a neighborhood of long pastorates, of fifteen and eighteen years. One church has had but seven pastors in its whole history of 158 years. It is not perfectly clear what this imports. It may recall the Yale student who said to a Lithfield maid:

"I have thought perhaps I ought to study for the ministry."

"O, no, you would never succeed in that."

"Why not?"

"You never could make the necessary number of parish calls; you are wont to stay too long in one place."

It may prove that. Or it may prove something like that New Jersey minister's expression, who, getting slightly mixed in his citations, as ministers do, remarked, "Brethren, when I consider the shortness of life, I feel as if I might be taken away suddenly, like a thief in the night."

The Sharon pastor has made a special study of Moravians this year, making a pilgrimage to Bethlehem, Pa., partaking of their buns, coffee and *Gemüthlichkeit*, attending their midnight service, listening to the trombones and stepping out with them into the new year. He was led to this because his parish has within its limits one of the most interesting monuments in New England, of equal missionary importance with the famous "haystack" of Williamstown, namely, the shaft erected for the Moravian missionaries, Bruce and Powell, by the side of Indian Pond, or, as they called it, *Gnadensee*, the Lake of Grace. It is here these Moravian John Ellots labored, and Western New England has thus on her borders one of the *loci classici* of Christianity.

The little churches around this corner have had a good year. Falls Village Sunday School has been the largest for years. Pilgrim of North Canaan gave its young pastor free leave to furnish the parsonage as he pleased, whereupon he promptly furnished it with a bride. The congregation then presented them with a purse of \$150 in gold, apropos of which a bright young man quoted Gen. 44: 8, "Behold the money, which we found in our sacks' mouths, we brought again to thee out of the land of Canaan." North Cornwall has organized a society for encouraging "the return of the native" and named it after the late lamented Rev. Samuel Scoville. Cornwall has put water into the parsonage and believes that no sermons written therein will ever be dry. East Canaan, the home of marble quarries, might be expected to use lime lights, but instead has imported electricity from Norfolk. The swiftness of the current is explained on the ground that it has to run down hill all the way. Warren has enjoyed the enterprise of some of her college girls, who opened Sunday schools in neglected parts of the town, one conducting a Bible class "annex" to the church with remarkable success.

Kent has lost four deacons by death in three years, but has a minister who is patient as Job; his articles on bird life are widely read; he was just the man to conduct a summer encampment with his young men this season.

Norfolk has received a gift of an individual communion set. The north part of the town is being cared for spiritually by Miss Hartig of Vermont home missionary fame, a social and religious force. Salisbury also has received a memorial communion set. A society has been formed to plant trees, mark historic spots, promote old home week and conserve matters of public spirit generally. Her beautiful library has been endowed this year with \$30,000. The church has had to sever connection with its foreign missionary, who remains indefinitely in America, but it has already undertaken the support of a medical missionary in Turkey. Though the former weighed 203 pounds, yet inasmuch as Mr. Beach declares that "a medical missionary is a missionary and a half," the church feels that it has lost nothing by the exchange.

J. C. G.

A Unique Temperance Victory

The no license issue received a slight setback in the annual town elections Oct. 6. Eleven towns changed from "no" to "yes"—Franklin, Guilford, Granby, Durham, Canaan, Monroe, Bethel, East Haven, Simsbury, East Granby and Plainfield—the last named by a majority of one. Two towns, Bethany and Torrington, changed from "yes" to "no."

In Torrington a most exciting no license campaign was carried on. Last Christmas the saloon keepers placed placards in their saloons announcing: "No Christmas presents! Don't ask for any!" The working men retaliated by ordering and wearing a thousand buttons inscribed: "No license! Don't ask for any!" As election day drew near the working men issued cartoons, graphically drawn and inscribed, embodying the same sentiments. The campaign culminated Saturday night in a no license street parade, a brass band and speeches in Center Square by Volney B. Cushing of Maine and H. H. Spooner, president of the state Temperance Union. On Sunday two mass meetings were held in City Hall with the same speakers.

The campaign was a revolt of the working men against the selfishness and tyranny of the liquor sellers. The saloon overreached itself and proved that it was not the working man's best friend. The churches, the Y. M. C. A. and Catholic Temperance Society all helped, but it was a working men's victory.

The result was an enormous vote at the town election—1,037 for no license against 839. Steps have already been taken to enforce the law in a town which for the first time in this generation has voted "No."

T. C. R.

New Haven and Its Environs

The most favored line of activity is indicated by the central thought which ran through the all-day session of Central Conference at Plantsville, The Child in the Midst; and also The Family, which is the theme of an eight-days' institute just closed at Howard Avenue Church. The interest shown upon both these occasions indicates that many are feeling their importance. It is not impossible that the next great awakening in the Christian community will center around the child in the home.

The splendid new Y. M. C. A. building was dedicated Oct. 15 with an elaborate function in the Foy Auditorium, then opened for the first time. A business men's banquet will follow on the 20th.

The new City Mission Hall was formally occupied Oct. 1. With its large and convenient appointments it promises to take an important place in the religious life of the city.

North Branford has just celebrated its 175th anniversary. This is one of the substantial village churches of New Haven county. It has furnished its full quota of strong men and women to the city, and appears able to continue the supply indefinitely. Rev. Franklin Countryman, who has just completed twenty years in that pastorate, is still a young man, successful and beloved by his people, active in educational and social life, grand chaplain of the State Grange and quite in demand as lecturer and public reader. His historical sermon was the leading feature of the anniversary; neighboring ministers and absent friends added their parts, Squire Harrison opening his house and large collection of relics to the public.

Rev. Charles Page, a deacon of this church, also pastor of a little church in an outlying part of the town, has received the Republican nomination for senator from his district, and will probably be elected. In the House last term he was chairman of the temperance committee, and a delegate in the convention said that every liquor dealer in the district would be after his scalp.

First Church, Milford, has restored the steeple destroyed by lightning, and the people insisted by repeated and decisive votes that no oyster suppers should be given to pay the bills, but that they should be allowed to put their hands in their pockets and pay the cash direct.

With the Lyman Beecher Lectures by Dr. Gordon, which began Oct. 14, the State Teachers' Association the 17th, the season's university extension lectures about to begin in their usual wealth of quality and number, the A. M. A. meeting at New London the 21st, it looks as if time need not hang heavily on people in these parts. Small wonder if the preacher has to work to hold his share of attention, and if he does not succeed, perhaps he ought not to blame himself wholly.

W. J. M.

Hartford and Round About

The spirit of material improvement, which also ought to mean moral and spiritual improvement in this connection, is rife in and about Hartford. Warburton Chapel, the generously cared for adjunct of First Church, has secured \$1,200, of which \$1,000 is the gift of an individual, for a gymnasium, which will be a great attraction to the young men whom this well-organized enterprise aims to reach in the eastern part of the city. Farmington has had the interior of its ancient edifice greatly beautified by alterations made with a view to preserving its best features, and will soon dedicate its elegant Porter Memorial parish house. Old Windsor has its parish house nearly completed and will have a fine new parsonage ready for occupancy before winter. Second Church, South Windsor, known as the Wapping Church, celebrated, Oct. 11, 12, the 100th anniversary of the erection of its meeting house. This church, although not organized until 1830, had ministers as early as 1765. The leading features of the celebration, as previously announced, were addresses by the pastor, Rev. J. E. Hurlbut, and Rev. C. H. Barber, four lay addresses, historical and remniscent, and sermons by Rev. Messrs. W. S. Hawkes and E. N. Hardy, former pastors.

The deep sympathy of this village goes out to Rev. G. F. Waters and family of Glastonbury, on account of the recent death of Miss Bertha M. Waters while studying abroad, which cut short what promised to be a brilliantly successful career as a painter. Some of her pictures have been exhibited in the Paris Salon.

An event notable in the history of Hartford was the dedication, Sept. 25, of a unique monument, on the capitol grounds, in memory of the First Connecticut Artillery, which in the Civil War performed a heroic part and won immortality. About 2,000 veterans in the long procession which marched through gayly decorated streets lent unusual impressiveness to the parade. The meaning of the day was appropriately voiced in a brilliant ode of about 200 lines by Rev. E. P. Parker, D. D., of which these lines give some idea of the spirit and literary worth:

They simply for their country died.

With tender pride

She salutes them in her inmost shrine

As most divine;

And counts her pearl of greatest price

Their sacrifice.

L. W. H.

Record of the Week

Calls

ALEXANDER, KARL B., Melville and Edmunds, N. D., adds Rose Hill to his field.
 BARBER, WILFRED C., Lee Center, Ill., to Prairie City, Io., also to Victoria, Ill.
 BLACKMAN, WM. F., formerly of Yale Sem., to the presidency of Rollins College, Fla. Accepts.
 BLACKWELL, WM., to remain another year at Madison, Minn.
 DENISON, JOHN HOPKINS, Williamstown, Mass., to Central Ch., Boston.
 FLETCHER, RUFUS W., Seattle, Wn., to Newport, Ida., and neighboring stations. Accepts.
 FOWLER, WM. C., formerly of Genesee, Ida., and during the past year at Nome, Alaska, accepts call to Cheney, Wn.
 GADD, U. W., to Genesee Ave. Ch., Saginaw, Mich., with Bridgeport. Accepts.
 HALE, JOHN J., recently of Stark, Ill., to McIntosh, Minn., with Erskine and Mentor. Accepts, and is at work.
 HARRIS, CHAS. E., formerly of Norton, Mass., to Hyannis and W. Yarmouth. Accepts.
 HARRIS, HENRY S., Lake Linden, Mich., to Redridge and Beacon Hill. Accepts.
 HARTWELL, H. LINWOOD, Dunstable, Mass., to Amenia, N. D.
 LEWIS, JOHN B., Mill River, Mass., to First Ch., Troy, N. Y.
 LEWIS, THOS. G., Byron, Cal., to Sunol. Accepts, and is at work.
 LOGAN, BENJ. F., to permanent pastorate at Cole Camp, Mo., where he has been at work for about two years. Declines.
 LOMBARD, HERBERT E., Cherryfield, Me., to S. Byfield, Mass.
 LUETHI, LOUIS J., Jefferson, O., to Carrington, N. D.
 MCFADDEN, ROBT A., Chelsea, Mass., accepts call to Danvers, and is at work.
 MCLAUGHLIN, ROBT W., Kalamazoo, Mich., accepts call to Park Ch., Grand Rapids, and is at work.
 MCNAUGHTON, ROBT., New Zealand, to Fairmount, Ind.
 MERRILL, WM. C., First Ch., Lynn, Mass., to Santa Barbara, Cal. Accepts.
 MOULTON, JAS. W., N. Madison, Ct., to Canton Center. Accepts.
 NICHOLS, JOHN T., Edgewater Ch., Seattle, Wn., accepts call to become superintendent of the Seattle City Missionary Soc.
 PRATT, MAGEE, Hartford, Ct., to Le Raysville, Pa.
 RICE, WM. A., Belleville Ave. Ch., Newark, N. J., accepts call to secretaryship of Ministerial Relief Association under the National Council.
 ROLLINS, GEO. S., Davenport, Io., to Park Ave. Ch., Minneapolis, Minn. Accepts.
 SNYDER, HENRY C., Saranac, Mich., to Lakeville. Accepts.
 STARK, CHAS. W., Hillsboro, Wis., to Sun Prairie and Token. Accepts, beginning work Nov. 1.
 STEELE, WM., Courtenay, N. D., to Crary. Accepts, and is at work.
 STRANG, CLEMENT J., Springfield, Ill., to Sherard. Accepts.
 TOROSYAN, HONANNES T., Hawley, Mass., to Centerville. Accepts.
 WATT, JAS. C., Niagara, N. D., to Michigan City. Accepts.
 WILSON, JOHN R., York, Me., to Frankfort, also to E. Sumner. Accepts the former.

Ordinations and Installations


ALLEN, MRS. LYDIA M., o. Beaver Dams, N. Y., Oct. 2. Sermon, Rev. Mrs. Annis F. Eastman; other parts, Rev. Messrs. Richard Peters, C. F. Allen, C. M. Bartholomew, H. E. Gurney, N. E. Fuller. Mrs. Allen has been an M. E. evangelist for 12 years, and has been serving this church since March 16.
 BIGELOW, WARREN D., Yale Sem., o. and i. Thrd Ch., Guilford, Ct., Oct. 2. Sermon, Rev. F. E. Snow; other parts, Rev. Messrs. Rufus K. Harlow, F. K. Sanders, Geo. W. Banks and A. H. Plumb, D. D.
 BLOMGREN, GUSTAVUS, o. and i. Finnish Ch., New York, N. Y., Oct. 7.
 FERRIS, W. CHESTER, o. Great Falls, Mont., Oct. 3. Sermon, Rev. Jos. P. MacCarthy; other parts, Rev. Messrs. V. F. Clark, J. A. Barnes, W. S. Bell.
 LOVELL, CHAS. N., o. and i. Southwick, Mass., Oct. 8. Sermon, Rev. F. L. Goodspeed; other parts, Rev. Messrs. D. L. Kebbe, J. H. Lockwood, G. W. Winch, F. L. Garfield, W. C. Gordon and A. M. Spangler.
 PETERSON, SAM'L, o. Swedish Ch., Flensburg Minn., Sept. 21. Sermon, Rev. W. C. A. Wallar; other parts, Rev. Messrs. A. P. Nelson, J. F. Osterstein, Anton Olson, A. P. Engstrom.
 PRICE, WM. F., o. Viroqua, Wis., Sept. 30. Parts,

Rev. Messrs. Wm. Haughton, Jas. Rowe, John A. Stemen, H. S. Evert.
 SMITH, J. G., o. Raleigh, N. C. In charge of churches at Fayetteville and Red Springs.
 WAGNER, WALTER A., i. Asbury Park, N. J., Oct. 7. Sermon, Rev. W. A. Rice; other parts, Rev. Messrs. F. W. Baldwin, D. D., G. L. Hanscom, A. W. Vernon and F. W. Hodgdon.

Resignations

BUSHEE, WM. A., Dunbarton, N. H. Retires from the pastorate, but is available for supplies. His address will be Woonsocket, R. I.
 BUTLER, JOHN H., Somerset, Mich.
 CAMPBELL, THOS., Lakeview, Mich.
 CHAMBERLAIN, H. W., Newport, Ida., continuing at Priest River.
 DAVIES, HENRY, Westville Ch., New Haven, Ct.
 DICKINSON, CHAS. A., First Ch., Sacramento, Cal.
 FROST, WILFRED B., East Gilead, Mich.
 GILBERT, GEO. E., Fox Lake, Wis.
 GILLESPIE, JOHN L., New Haven and Gilmore, Mich.
 HAECKER, M. CLAUDE, Shell Rock, Io.
 HANNANT, NORRISON E., Waucoma and Lawler, Io.
 HOUSTON, ROBT., Cannon and Cannonsburg, Mich.
 JACKSON, J. FRANK, Clio, Mich.
 JUNKINS, GEO. C., Wacousta, Mich.
 POWELL, JAS. B., Larrabee, N. D.
 RICE, GILMAN, Washington, N. H.
 SAUNDERS, EBEN E., Oberon, N. D., on account of serious throat trouble. He takes up journalistic work.
 SHARER, HERMAN A., Pinckney and Hamburg, Mich.
 STEINER, EDWARD A., First Ch., Sandusky, O., to take effect Dec. 1. He goes to Leipsic for further study.
 TAGGART, GEO. A., Mississippi Ave. Ch., Portland, Ore., after five years' service.
 TRAVIS, DAVID Q., Crockett, Cal.
 WILLIS, J. VINCENT, Roberts, Ill., to take effect Jan. 1.
 LEWIS, JOHN M., Carrier, Okl., at Kirkland, Wn.
 NOBLE, FRED'K A., formerly of Union Park Ch., Chicago, at Brighton Ch., Boston, for a month. He will be at Hotel Bellevue this winter.
 TULL, HARVEY, Naperville, Ill., at Amboy.
 WALLACE, DAVID, Lunenburg, Mass., at Marlboro, N. H., for six months.

Continued on page 566.

Who Defined

"Soap-powder" in the Standard Dictionary?
 Sounds as if some old fashioned soap-maker had written it. Used in dish-water! Yes, and when it is PEARLINE, used in everything where soap can be used. PEARLINE is modern, up-to-date soap; a better soap; it has revolutionized the soap trade. 666
Ask Your Friend

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

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Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

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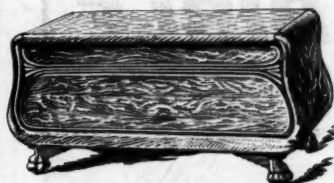
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It is probably the most useful a minister can own.—*Outlook*.

No dictionary of the Bible can be so unreservedly commended as this.—*London Speaker*.

Greatly struck by the excellency of the short articles.—*British Weekly*.

Should be on the bookshelf of every Bible student.—*Biblical World*.

Doubtless the best work of its kind in existence.—*British Weekly*.

Is we believe, the most valuable dictionary of the Bible obtainable.—*Congregationalist*.

Carefully printed, and will make a valuable addition to any library.—*Church Times*.

This is more than a dictionary. A complete working library in itself.—*Presbyterian Journal*.

Important subjects receive attention proportionately to their interest.—*Churchman*.

One of the most important aids to a true understanding of scripture.—*British Weekly*.

No other can compare with it in the department of biblical theology.—*Critical Review*.

All our readers will thank us for having directed their attention to it.—*Methodist Review*.

Represents the best modern scholarship and is free from speculative theories.—*Congregationalist*.

Yet one can only add that it must be used to be appreciated and should occupy an important place in every library.—*Church Standard*.

Once more we commend it as the best book of the kind within our knowledge.—*Methodist Review*.

For no other dictionary of the Bible equals this and it will be many years before it can be superseded.—*Presbyterian and Reformed Review*.

This great work, now completed, is a masterpiece of biblical literature.—*Congregationalist*.

Here we are specially struck with the admirable quality of the short articles.—*Presbyterian Review*.

Even the shorter articles are models of painstaking accuracy.—*Churchman*.

By far the most valuable theological contribution of recent times.—*Presbyterian Journal*.

It surpasses anything of the kind that has yet been issued.—*Congregationalist*.

Best work of its kind in the English language.—*Outlook*.

Latest and best. A great treasury of information.—*Presbyterian*.

Everything considered, it is the one great work of the century.—*Presbyterian Journal*.

CHARLES SCRIBNER'S SONS 153-157 FIFTH AVENUE
NEW YORK

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON,
OCT. 10

Mrs. C. F. Weeden of Lynn, presiding, in connection with the Traveler's Psalm, the 121st, gave words of cheer and courage for the winter's work.

Miss Mary Andrews and others of North China whose names were upon the week's calendar were mentioned with appreciation, and Mrs. Smith told of Miss Miner's detention in this country for longer rest. Mrs. Capron, Miss Washburn, Mrs. Bradley and Mrs. Crawford, formerly of Brousa, contributed to the interest of the hour. Miss Kyle spoke of circumstances which have opened the way for Miss Reed to go to Paoingfu to take up the work of Misses Morrill and Gould, who gave their lives in martyrdom.

Miss Susie Riggs of Marsovan, now at home for a year's furlough, gave an account of the girls' school and of the results of the training there given in the lives of the girls.

Promoting a Revival

The meeting of the Boston Evangelical Alliance at Park Street Church was very largely attended Monday morning. Dr. A. C. Dixon presided. The topic related to the methods and message of the evangelist. Dr. J. M. Gray brought cheering news from the Middle West regarding present special spiritual interest and reported the success of R. A. Torrey in Melbourne, Australia, as well as the lately organized mammoth Bible class in Toronto.

The address was by Dr. J. Wilbur Chapman, who deeply interested and impressed the audience. He believed that modern evangelism should be pastoral, personal and professional. Revivals grow out of deep conviction that without Christ men are lost and that every Christian is responsible up to the measure of his influence. Professional evangelists have fallen into disrepute through the fact that any one may elect himself to such a calling. There is no responsibility placed for this itinerant preacher. He should be under control, a man with a message and one approved by his brethren of the ministry.

A Cambridge Anniversary

Wood Memorial Church celebrated its thirtieth birthday last Sunday, with three special services. A feature of the morning was an interesting historical address by Mr. H. Porter Smith. At a neighborhood meeting in the afternoon, Dr. R. A. Beard, Rev. W. H. Spence and other local pastors brought congratulations, and the day was crowned with a memorial service in the evening, when Dr. Alexander McKenzie made an address rich in reminiscence. A gift of \$20,000 from Mrs. Caleb Wood originally provided the building. The name of Dr. Edward Abbott, now pastor of St. James' Episcopal Church, leads the roll of members, and the list of ministers includes Rev. Messrs. M. D. Bisbee, I. W. Sneath and C. H. Williams, the present earnest leader.

San José, Cal., is now lighted by electricity generated at falls in streams in the heart of the Sierra Nevada Mountains, 173 miles away. Wherein, O preacher, is an *analogon* for thee. God may seem far off, but the power he desires thee to have he can transmit.

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Connecticut Valley Anniversaries

Points of Interest in Early Local History was the topic of the Connecticut Valley Club's last meeting, at Williamsburg, Sept. 23. The valley fairly bristles with such points, but the speaking was confined to representatives of four towns, Deerfield, Hadley, Northampton and Amherst; and of the speakers, experts in their respective fields, all but the first were ladies, this being Ladies' Night, though they are always present.

Other points of interest in early history have been brought out by church anniversaries. At North New Salem, where the organization lapsed many years ago, and the work is carried on as an outstation by Rev. A. V. House of New Salem, the centennial of the building was marked, Sept. 24, by rededication after extensive repairs and improvements. Following closely upon Colerain's 150th anniversary came two other sesqui-centennials, at Chicopee First and Montague, each church the senior of three in its own town.

CHICOPEE

On old "Chicopee Street," "far from the madding crowd," is a rural church within city limits. In 1752, when transportation by electric was out of the question, Chicopee people thought five miles too far to travel on Sunday, and secured their independence from the First Church of Springfield. For the same reason it has in turn lost members, as other churches have claimed its outlying constituency. In all these years it has had but six pastors, and Rev. Collins G. Burnham, settled in 1888, has but one living predecessor, Rev. W. E. Dickinson, 1875-87, who came from Amherst for this occasion. But the church has given twelve members to the ministry, one of whom, Dr. D. S. Clark of Salem, son of the fourth pastor, gave the closing address of the two days' celebration, Sept. 28, 29. An exhibition of local church antiquities lent interest, as did the singing of such ancient tunes as Denmark and Jerusalem. Prin. S. V. Cole of Wheaton Seminary and his brother presented a fine reproduction of the Sistine Madonna, which is hung in the vestry. Many friends sent greetings by mail, and all the Chicopee pastors and several of our own clergy from neighboring churches were present to extend congratulations and wishes for a prosperous future. Mr. Burnham preached on Features of the Religious Life of 150 Years Ago, speaking of the strength and weakness of the strenuous theology, and of some church customs which seem strange to us. One feature worthy our imitation was the development of the spiritual life. Mrs. Clara S. Palmer served as historian, and Dr. Clark dwelt upon causes of church decadence in these later days.

MONTAGUE

Anticipating this anniversary the pastor, Rev. E. W. Eldridge, pushed so zealously the subject of repairs, that \$2,000 were raised and improvements completed just in time for the anniversary, Oct. 3-5. An arched steel ceiling, a hard wood floor, new seats and eight memorial windows of opalescent glass, one given by the daughter church at Turners Falls, have transformed the auditorium. The program, aside from customary greetings, was largely in the hands of the church's own ministry. Rev. M. L. Richardson, 1891-1900, resident in Montague, conducted the opening service. Rev. H. C. Alvord, 1879-86, now of South Weymouth, Sec. C. H. Daniels, D. D., 1873-77, and Rev. E. P. Butler of the mother church in Sunderland, preached each at a different service. The present pastor gave the historical review.

The first minister, Rev. Judah Nash, was born in Longmeadow, and true to the traditions of his native parish, he rounded out a pastorate of fifty-two years, terminated by death in 1805. His successor remained twenty years and a later pastor, Rev. J. H. Merrill, a little longer. In 1834 the church, finding itself homeless, like many others of Orthodox belief, erected the present edifice, to which important additions were made in 1855 and 1888.

LONG.

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Among the Seminaries

BOSTON UNIVERSITY

The school of theology opened Sept. 17, with an address by Prof. C. W. Rishell. Prof. H. G. Mitchell has returned from Jerusalem, where he has spent a year in investigation. He greets the students, old and new, with the warm interest so characteristic of him. Dean M. D. Buell, after five months in Europe, is also ready with a welcome.

Matriculation Day, Oct. 8, was signalized by a scholarly address from Dr. W. I. Haven, secretary of the American Bible Society.

The enrollment exceeds 180, including about 30 Seniors, 40 Middlers and 40 Juniors. The resident graduates number 18; there are 12 four-year students and about 40 specials. A new feature this year is Prof. B. P. Bowne's Tuesday afternoon address.

C. K. H.

ATLANTA

It opened Sept. 30, with an address by Prof. Gardner Butler. The enrollment is more than twice as large as at the opening last year. Twenty-one students take regular courses and 16 do institute and correspondence work, a total of 37. Several have been rejected for lack of funds.

There will be a series of lectures during the year, covering the subjects of Missions, Polity and Young People's Work. The institute feature is to be developed. It is proposed to conduct these throughout the state. The wives of the married students are to be enrolled in a separate department. Bible classes are to be conducted by the teachers.

This year notes changes in the student body. Thus far they have been mostly pastors. This year a number of young men enter, the greater part of whom have had good preparatory training. One is a college graduate with a degree. This is a hopeful sign for the Southern field.

J. E. K.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BEIDGMAN

Topic, Oct. 26—Nov. 1. Treating a Gracious Invitation Lightly. Matt. 22: 1-10.

Character is revealed by the way in which invitations are treated. When some persons are bidden to an entertainment or dinner they decline or accept the invitation promptly. In the former case it is considered correct usage to offer an excuse which may or may not be sincere. Some people never make up their minds one way or the other until the last moment and thus keep their host in unnecessary suspense. Some people ignore the invitation altogether and by so doing show themselves unworthy of being received in good society. Manifestly the two latter types cited treat the invitation much more lightly than the class that declines at once.

Applying the same method of procedure to the invitation which God extends to us we are impressed with the close correspondence of action in the two spheres. There may be some who early in life make up their minds definitely to live without relating themselves to the divine being. But the large proportion of "outsiders" fall into the other two categories. Either they dilly-dally over the matter, thinking that it can be remanded to old age or the sick room, or they act as if they had never received any invitation, since they plan to pay no attention to it even in the remote future. Both of these classes doubtless began by excusing themselves from immediate action. Other things loom large in their horizon. The noticeable feature of the excuses in the parable is that they were all legitimate pursuits which the person invited to the feast preferred to it. Farm work is honorable. So is business traffic, but they did not happen to be at the moment things of imperative importance in the eyes of Jesus. Therefore he represents the king as angry with the ill manners and the ingratitude of his invited guests.

Surely we ought to be as civil to God as we are expected to be to one another. No man

can say that he has not been invited to put his life into the keeping of God. Every sounding forth of the church bells which a man hears, every copy of the Bible which he sees, every pure, strong life that comes near his, every experience, bitter or sweet, that befalls him, every fluttering aspiration heavenward in his own heart, is one of the messengers of the King of heaven to him.

The sad thing is that men do not know what they are missing. It is a feast to which God calls his children who never have recognized him. It is an ampler, more victorious life to which he day by day calls us who have long borne the name of Christian. Religion ought not always to be represented in the guise of a beggar. It is a prince and a saviour who knocks at our door, bearing royal gifts, spreading for us day by day a table abundant and satisfying. Common decency, the ideals of a gentleman, demands that we should treat this invitation often repeated, seriously and at once.

In and Around Boston

Fall Opening at the University Settlement

The opening of the club and class work of the North End University Settlement for the winter has just taken place, with special exercises and a big attendance of foreign children brought out by curiosity. Under the shadow of Paul Revere's North Church this settlement, which overlooks the historic tombstones of Copp's Hill Burying Ground and is closely surrounded in its brick quarters by tenements crowded with Jews and Italians, is a protégé of Methodist Epworth Leagues and Boston University students. The leagues send contributions of money, clothing and the like, while the students give their services. It is a favorite field for them to modify their sociological theories with a little practical work. The young women look after the sewing and afternoon classes, while the college boys attend to the boys' clubs and the evening work.

A new feature of the settlement work this year is to be the legal department in charge of a prominent Boston attorney, who will have regular office hours in order to give the people free legal advice and comfort. Besides the usual industrial classes and those in English and the languages, a Sunday afternoon class will meet to study the history of Israel in the light of modern research, which is especially pertinent in a neighborhood so thickly infested with Israel's modern sons.

Money for Giving and Withholding Coal

The contributions to the fuel fund for the poor of the city have mounted up to \$65,000. This large amount so promptly given will mitigate the suffering of the poor because of lack of coal, and is an assurance that more will follow if the demand is urgent. Meanwhile large sums are going from labor organizations in the city to support the miners so long as they may be determined to prevent coal from being dug and shipped to New England.

In A. M. A. Fields

The families represented in the Congregational House, Boston, have furnished their quota of workers in A. M. A. fields—Miss Anna Daniels, daughter of Sec. C. H. Daniels of the American Board, is at Kings Mountain, N. C.; Miss Bessie Hood, daughter of Secretary Hood of the C. B. S., is at Thomasville, Ga., while Miss Annie Allen, sister of Rev. H. B. Allen, is at Lexington, Ky.

Unscrupulousness gets rid of much, but not of toothache, or wounded vanity, or the sense of loneliness, against which, as the world at present stands, there is no security but a thoroughly healthy jaw and a just, loving soul.—George Eliot.

WHAT GOES UP

Must Come Down.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol and medicines containing it are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite in the only way it can be done, by the digestion and assimilation of wholesome food.

HOW ONE WOMAN IS ACCUMULATING WEALTH.

There lives in Pennsylvania a wonderful business woman, who has cleared several thousand dollars in the last year from the sale of a small household necessity, which she manufactured at her own home. It retails for twenty-five cents. She is a kind-hearted, Christian woman, and will gladly assist any of the readers of this paper to make money for themselves as she has done. Particulars free. Address Mrs. Martha Baird, Dept. 72, 107 Beatty St., Pittsburg, Pa.

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Montana Association

The nineteenth annual session met at Helena, the state capital, Sept. 30. Rev. V. F. Clark, six years pastor at Livingston, was the genial moderator and Dr. Joseph P. Mac. Carthy, the pastor, was the gracious host. The sixteen churches of the state were represented by about the same number, half of them pastors and half delegates, all but two of these last being women. And they were high grade ministers and laymen intellectually and spiritually. Separated as they are by such great distances these occasional opportunities for fellowship are highly prized by those who can possibly avail themselves of them. Only three of the ministerial members have been ten years or more in the state: Rev. W. H. Watson of Red Lodge, who preached the excellent associational sermon, Rev. Joseph Pope of Big Timber, and Rev. W. S. Bell, superintendent both for the C. H. M. S. and the C. S. S. and P. S.

A memorable feature of the gathering was a sketch of the early history of the Congregational churches of the state by Mr. Bell. There were only four when he entered on his work. It is important to have these histories of beginnings in a permanent form. This will be printed with the state minutes and separately. Other phases of Congregationalism were discussed by pastors and visitors. Superintendent Bell gave an interesting report as to the Sunday school missionary work. Besides the 16 church schools are 25 mission schools, 12 of which have been organized during the year. Here, as elsewhere, Sunday school problems were prominent as topics and an experienced teacher both in the public and the Sunday school was summoned to give suggestions from his double experience. The state superintendent of normal Sunday school work also gave a valuable address on its importance. Dr. Boynton of the C. S. S. and P. S., and Rev. G. A. Hood, New England secretary of the C. C. B. S., were most cordially received and freely called upon to assist. The closing session had Young People for its topic.

It was a delightfully fraternal and stimulating gathering. The next meeting will be at Great Falls, where, Oct. 3, Rev. W. Chester Ferris from West Cornwall, Ct., was installed over the church, the first installed pastor in the state.

MILLS.

The Church Prayer Meeting

Topic, Oct. 19-25. The Sin Bearer. Isa. 53: 1-12; Luke 23: 33-47; 1 John 1: 1-10; 2: 1-3; Ps. 51: 1-19.
Salvation through suffering. Christ the reconciler. Innocent suffering with the guilty.
[For prayer meeting editorial see page 541.]

GRATEFUL FOR FOOD.

Lived Seven Weeks on Milk.

"Three years ago this month, I was a great sufferer with stomach trouble," writes Mrs. William Leigh of Prairie du Sac, Wis. "I had to give up eating meat, potatoes and sweets, and lived simply on bread and tea; finally that too had to be given up. I got so weak I could not work and I took nothing into my stomach for seven weeks but milk. I had tried three doctors and all for no purpose; the last doctor advised me to stop all medicine. I had to, anyway. I was so weak I was prostrate in bed.

A friend advised me to try Grape-Nuts, but I was afraid to when a teaspoonful of milk brought tears to my eyes, my stomach was so raw. But I tried one teaspoonful a day of the Grape-Nuts for one week, and finding it agreed with me, increased the quantity. In two weeks, I could walk out to the kitchen; in four weeks I walked half a block, and to day I do my own light housekeeping.

I live on Grape-Nuts and know they saved my life; my people all thought I could not live a month when I commenced using them, and are very much surprised at the change in me. I am very grateful that there is such a food to be obtained for those who have weak stomachs."

In and Around New York

The Coal Strike Debated at Plymouth

The Men's Club of Plymouth Church is just about a year old and has almost 1,000 members, many of them young men and a large proportion students in Brooklyn and Manhattan Colleges. The coal strike was the subject of debate at its October meeting, held last week. Mr. Frederick W. Hinrichs spoke in favor of the position of the striking miners and Dr. Rossiter W. Raymond, secretary of the Institute of Mining Engineers, for the operators and non-union miners. The subject proved so attractive that before the speakers began it was found necessary to open the doors between the lecture-room and the main auditorium, and both were uncomfortably filled. Both speakers were frequently applauded, but no vote was taken.

Puritan's Encouraging Features

Under Dr. Taylor's leadership this Brooklyn church has renewed its activities this fall with unusual vigor. During the summer the exterior of the building has been renovated and the organ repaired. The Men's Club had for its guest at the last meeting Dr. Willson, a former pastor. The social half-hour following the Sunday evening services, which was established by Dr. Taylor a year ago, has proved so successful that several neighboring churches have instituted a similar feature.

A Banquet and a Gift

A dinner last week in Bushwick Avenue Church marked the close of the first year of Dr. Baylis's pastorate. Addresses were by Drs. Cadman, Baylis and Brundage, president of the Men's Club, the last named presenting a large portrait of the pastor, which was hung in the chapel. Since Dr. Baylis's coming, 130 members have united, fifty-seven on confession. Several new organizations have been formed, including the Men's Club, which now numbers about 100, and a Boys' Brigade of sixty.

Progress at Immanuel

Immanuel Church, Brooklyn, under the pastorate of Mr. Jenkins, is doing a noble work, gaining large additions to both membership and congregation. Thirty-four new members were received last Sunday, twenty on confession. The Men's Club, organized about three months ago, has gathered nearly 100 members from the church and congregation. A special service was held for it Sunday evening of last week, the members entering the church in a body and sitting in front pews. Mr. Jenkins preached on Courage. A new quartet has been installed to the great improvement of the music.

Resignation of President Webb

Gen. Alexander Stewart Webb, who has been president of the College of the City of New York for thirty-two years, has resigned his office at the age of seventy-five. He will retire Dec. 1, on a pension of \$5,000. His successor has not been chosen. Largely owing to his incentive a new campus has been purchased, on which buildings will be erected, on Amsterdam Avenue, above 138th Street, covering four city blocks. Thousands of New York men look back to General Webb as one of their educational guides and much regret is felt at his retirement.

A School for Ethical Culture

Two years ago the Society for Ethical Culture, Prof. Felix Adler's, purchased a large plot on Central Park West, just above Sixty-third Street, and it to erect thereon a structure costing about \$900,000. Plans for the first part, costing \$500,000, have now been filed. Foundations have been constructed and the building will begin to rise at once. It is to be, primarily, a school, with accommodations for 600 pupils. The society's lectures will continue to be given in Carnegie Music Hall. Later an auditorium is to be built on the park plot.

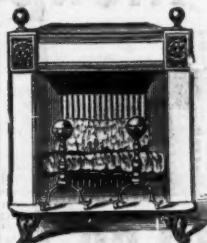
C. N. A.

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"There be books and books;" some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician, at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed, as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms, and points the way to a cure so simple and inexpensive, that anyone can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature alone, unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how the piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this bane of human existence. All affections of the rectum are treated in simple, plain language, so that all may understand and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how this may be avoided, and a cure be effected without pain, inconvenience or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

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THE CONGREGATIONAL BOOKSTORE

14 Beacon Street, Boston

Record of the Week

(Continued from page 561.)

Personals

CARPENTER, CHAS. M., Oxford, Mass., has been ill for several months, part of the time in the hospital. On his return home recently he found that his church had opened the parsonage, stocked it with provisions, and one of his deacons had brought a generous load of wood.

GORTON, PHILO, has removed from Aurora, S. D., to Reinbeck, Io.

GREGG, JAMES B., who recently completed twenty years' service at First Ch., Colorado Springs, Col., has raised \$18,000 for a parish house to be used for Sunday school and social purposes. His church numbers 450 members, has no debt on its building and supports its own missionary, Rev. Henry Fairbank of India.

PENMAN, JOHN S., Central Ch., Bangor, Me., was unable to return to his pulpit until Oct. 6, because of the serious illness of his daughter, at Seal Harbor.

PRESSEY, EDWIN S., and wife, St. Anthony Park, Minn., were given a reception and several valuable presents, on the fifteenth anniversary of their wedding, Sept. 26.

Churches Organized and Recognized

KICKAPOO CENTER, WIS., rec. 30 Sept. Rev. E. O. Chapel, pastor.

LAWTON, N. D., 28 Sept., 11 members.

MACHIAS, WN., rec. 23 Sept., 21 members. Rev. E. H. Parker in charge, in connection with Hartford.

NEW YORK, N. Y., Finnish, rec. 7 Oct., 65 members.

SEATTLE, WN., Union Ch., 3 Oct., 24 members.

Anniversaries

MAYNARD, MASS., fiftieth of organization, Sept. 21-23. Address, Rev. Thomas Chalmers. Sermons, Rev. Edwin Smith, former pastor; Rev. C. H. Washburn, present pastor. Greetings from conference, ministerial association, local and neighboring churches.

September Receipts of the A. B. C. F. M.

	1901	1902
Donations,	\$11,206.06	\$13,944.45
Levacies,	735.00	2,088.92
Total,	\$11,941.06	\$16,033.37

Rev. Ambrose J. Shepherd of the Elgin Place Congregational Church, Glasgow, Scotland, whom the *British Weekly* calls the leading preacher in that seat of Presbyterianism, in a recent sermon in London, after describing the manifold activities of the Protestant churches of Great Britain, their material resources and the poverty of spiritual results, said that the love of money and the love of pleasure were the two national idols just now, and not until these were dethroned could the church have divine power again.



\$33

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Please send me your book about California, your list of California hotels and boarding-houses and information about the Burlington Route Personally Conducted Excursions to California.

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From Leominster, Mass., to Japan

A farewell service and reception were tendered Rev. and Mrs. E. F. Bell by the church of Leominster, Mass., Oct. 3. They are under appointment by the American Board, and sail soon for Japan. The vestries were decorated in true Japanese style. Secretaries Barton and Daniels represented the Board, and spoke earnest congratulatory words. Mr. and Mrs. Bell were welcomed as members of the church, and the pastor extended the right hand of fellowship. Sunday Mr. Bell occupied the pulpit, and next morning a large number gathered at the station to bid him Godspeed and, as the train moved away, sang heartily his favorite hymn, "Jesus shall reign, where'er the sun." L. P.

One hand outreached to man

In helpfulness, the other clings to God,
And thus upheld he walks through time's
brief span,

In ways that Jesus trod;
Taught by his Spirit and sustained and led,
That life, like his, by love is perfected.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 20, 10.30 P. M. Reports from the Oberlin meeting of the American Board.

SATURDAY AFTERNOON BIBLE CLASSES, under the Evangelistic Association of New England, Park Street Church, 3.15 P. M., Rev. J. M. Gray, D. D., leader.

VERMONT S. S. ASSOCIATION, Morrisville, Oct. 21-23. Convention Theme, More and Better Work for Jesus.

AMERICAN MISSIONARY ASSOCIATION, New London, Oct. 21-23.

MAINE S. S. CONVENTION, Farmington, Oct. 22-24.

WORCESTER COUNTY BRANCH, W. B. M. Annual, Piedmont Ch., Worcester, Oct. 24.

WOMAN'S BOARD OF THE INTERIOR, Chicago, Oct. 26-30.

SUFFOLK SOUTH CONFERENCE, Pilgrim Ch., Dorchester, Mass., Oct. 29.

WOMAN'S HOME MISSIONARY ASSOCIATION, Annual, Boston, Oct. 29.

WORCESTER SOUTH CONFERENCE, Webster, Mass., Oct. 30.

WOMAN'S BOARD OF MISSIONS, Annual, Washington, Nov. 5, 6.

STATE CONVENTIONS, 1902

Oregon,	Salem,	Oct. 21
Nebraska,	Weeping Water,	Oct. 20-23
Colorado,	Pueblo,	Oct. 21
Washington,	Spokane,	Oct. 28-30
Alabama,	Gate City,	Oct. 29-30
Georgia,	Savannah,	Nov. 13-16
Connecticut,	New Britain,	Nov. 18-19

Additions or corrections should be sent promptly.

Marriages

The charge for marriage notices is twenty-five cents.

MAY-CROSS—In Saratoga, Cal., Oct. 2, by Rev. W. H. Cross, assisted by Rev. O. G. May, Erie H. May and Eliza Cross.

POTTER-BUSHNELL—In Auburn, R. I., by Rev. F. B. Pullan, assisted by Rev. A. E. Dunning, Fred Alden Potter and Kate Ethlyn Bushnell.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

AVERY—In Baraboo, Wis., Oct. 2, Allyn A. Avery, aged 66 yrs.

BUTTS—In Bristol, R. I., Oct. 2, after a long illness, Mrs. Mary Frances Butts, best known perhaps as the author of the poem, "The Little Fence of Trust," although she had also written much helpful religious verse.

FREEMAN, In Brewer, Me., Oct. 9, Mabel B., daughter of Rev. and Mrs. H. A. Freeman, aged 24.

GRANT—In Goffstown, N. H., Oct. 2, Deacon David Grant, aged 68 yrs. A native of Thornton, N. H., he had resided in Goffstown for thirty-five years. During the last year of the Civil War he served in a New Hampshire regiment in the campaign against Richmond. In his young manhood he gave himself to Christ, and thereafter, to the day of his death, he was a sincere, devoted Christian, a "living epistle, known and read of all men." He loved the church, was constant in his attendance, and gave to it his counsel and service. A lover of music, he was for years a member and leader of the choir. At the time of his death he was the treasurer of the church, and for the past nine years one of its honored deacons.

NEWTON—In Rochester, Vt., Sept. 25, Wealtha Ann Goodell, widow of George Newton, aged 81 yrs. Maine and Vermont papers please copy.

PARKER—In Goffstown, N. H., Sept. 20, Hon. John M. Parker, aged 80 yrs. A native of the town, he had always lived there. With honor he had served the state for several years in both branches of the legislature, and as a member of the Governor's Council and of the State Board of Equalization. A man of large business interests, he was known and trusted for his foresight, prudence and strict integrity. All his life a constant attendant upon the services of the Congregational church, he was deeply interested in its welfare, and for a long term of years was a member of the society's committee.

SANBORN—In Marblehead, Oct. 8, after an illness of two months, Rev. Francis W. Sanborn, aged 50 yrs. He was a graduate of Amherst College and Andover Seminary, and held pastorates at Yarmouth, Me., for seven years; at Newbury, Mass., for eight years. The last four years he has spent in travel, lecturing and supplying vacant churches.



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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

The Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Housekeeper. Wanted, situation as housekeeper in a small family where no servant is kept, by a young woman of experience. References given and required. Address L. B., Baldwinville, Mass.

Wanted a young man to drive a one-horse wood team. Also a housekeeper to take care of the house, cook, etc., a good place for mother and son. Edwin M. Mann, Randolph, Mass.

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Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 807, Congregational House, Miss Lizette D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Stanswood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Townsend St., Boston.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Annual membership \$1.00; Life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, successor to Barna S. Snow, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 810 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

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THE AMERICAN MISSIONARY ASSOCIATION, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 815 Congregational House; Chicago office, 151 La Salle St. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 23d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND (under the management of the Trustees of the National Council). Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational Rooms, Fourth Ave. and 23d St., New York; Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries; furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, B. Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

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(This highly interesting article was written before Mr. Roosevelt received his nomination as Vice-President.)

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